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THE UNIVERSITY OF ALBERTA

MORALITY AND RELIGIOUS CONTEXTS: A STUDY OF THE ATTITUDES OF CATHOLIC HIGH SCHOOL STUDENTS

BY

(C) WILLIAM RAYMOND SWITZER

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF EDUCATION

IN

COUNSELLING PSYCHOLOGY

DEPARTMENT OF EDUCATIONAL PSYCHOLOGY

EDMONTON ALBERTA

FALL, 1987

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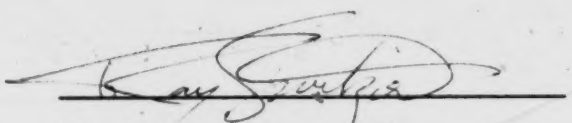

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The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled Morality and Religious Contexts: A Study of the Attitudes of Catholic High School Students, submitted by William Raymond Switzer in partial fulfilment of the requirements for the degree of Master of Education in Educational Psychology. (Counselling Psychology)

W J Hague

Supervisor

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David G Wanglin

Date: Oct. 2, 1987

DEDICATION

This thesis is dedicated to my son, Andrew, and to my father and mother.

ABSTRACT

This thesis seeks to answer the question: "What are the attitudes of students in a Catholic high school setting on a variety of moral questions relevant both to their Catholic upbringing and to issues faced in contemporary society?" Towards this end, the Adolescent Attitude Questionnaire, consisting of 102 statements of morality and religiosity responded to on a five-point Likert scale, and four open-ended questions requiring a written response, was utilized. Subjects in this study consisted of students from Catholic high schools in a major urban centre in Alberta.

Respondents came across as peace-loving, law-abiding, tolerant, environmentally concerned, caring of the less fortunate, spiritually oriented, sexually permissive, and assertive concerning the rights of individuals to make up their own minds concerning beliefs and behavior. The youth were significantly divided between drug users and non-users, smokers and non-smokers, the religious and non-religious, with the drug users, smokers and non-religious tending to be more sexually permissive, tolerant of drug use, and antagonistic to traditional religious teachings.

The most significant problems facing youth, according to their own testimony, are drugs, parents, school, relationships, peer pressure, sex, alcohol, jobs, and money.

Findings in the present study parallel many of those found in Bibby and Posterski's survey of Canadian youth which provided the main source of comparison. A disparity between Catholicism and the spiritual orientation of the students was noted and the perspective provided by sociologist Peter L. Berger was utilized to explore the genesis and possible consequences of these findings, particularly as they apply to Catholicism and Catholic religious education. The suggestion is propounded that aspects of Berger's proposed inductivism may better meet the spiritual needs of Catholic youth but that this approach be integrated with social and moral concerns.

ACKNOWLEDGMENTS

The writing of this thesis corresponded with a very difficult time in the life of its author. Consequently, the writer would like to express special appreciation for those friends and colleagues whose love and support greatly assisted him in weathering the storm and seeing this project to its completion. Thus, to Roger and Marie Gervais; to Kiumars Khosravan; to John Perry-Higgins; to Sia Samimi, Stephane Bertrand and all those who attended and added to the spirit of our Thursday evening "firesides"; to the "Encore" dance band; to "Look Whose Talkin'"; to the Northern Alberta Regional Teaching Committee; and to the Spiritual Assembly of the Baha'is of Edmonton go my heartfelt thanks and loving acknowledgment for all that they have given.

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I. INTRODUCTION

The purpose of this thesis is to survey and examine the attitudes, on moral questions, of some high school students within an urban Catholic School System. The rationale for this project will be explained by answering these three initial questions related to the main components of the thesis:

1. Why examine moral attitudes?
2. Why choose high school aged subjects? and
3. Why focus on students in a separate school setting?

Reference will be made in this introduction to some of the literature pertaining to the rationale of the study, following which the study itself will be briefly summarized including the means used to carry it out and the findings which were uncovered.

A. Statement of the Problem

Why Examine moral attitudes?

Robert Carter, in his book The Dimensions of Moral Education, has stated that ethics, the attitudes one holds regarding what one ought to do, is the inner guide to the development of our character and, as such, determines "the quality of that portion of life for which you are directly responsible" (p. 137, 1984). He holds, therefore, that

"Ethics ought to be of passionate concern to everyone, and a continuing inquiry of such major excitement and importance that it is second to no other " (pp. 139-140, 1984). Because of what he holds to be an inherent confusion in the field, i.e., because individuals lack complete certainty and society fails to achieve consensus concerning right and wrong, the study of morality is usually rendered ineffective.

Morality has been examined both in terms of content and process. As evidenced by the influence of Kohlberg (1971), and the development of the Values Clarification approaches to moral education (Raths, Harmin, and Simon, 1966), the preponderance of psychological and educational research on morality has concerned the process of moral development. While certain individuals and groups have criticized what they perceive to be the moral relativism which underlies this orientation (Gow, 1980), there has been little empirical research done to redress the balance and explore the contents of people's beliefs. The question "What do people value in moral terms?" has simply not been addressed in most cases. Given the dearth of studies on what people value in moral terms, it is hoped that this examination of moral attitudes will help fill a critical gap in the literature.

Why choose high school aged subjects?

As described by Erikson (1968), adolescence is a time of groping for identity, of questioning, wondering, testing boundaries, and often rejecting convention. Insofar as we have come to recognize adolescence as a time of transition and rebelliousness, there may be a tendency to shy away from, or even question the relevance of, examining adolescents' beliefs. While it may be a cliche that the youth of today are the leaders of tomorrow, the focus on adolescence taken in this thesis reflects a desire to know what moral ground the emerging generation has found to stand on in a world which, not unlike an adolescent, faces many new challenges and an uncertain future.

Why choose students from a Catholic school system?

The Edmonton Separate School System was conceived on the basis of preserving, reinforcing, and further developing, the values of the Roman Catholic Church in its students (Edmonton Catholic Schools, 1981). Given that the influence of society as a whole is towards secularism and that the tendency of adolescence is towards questioning traditional precepts, it becomes all the more relevant to examine the degree to which a religiously oriented school system impacts on the values of its high school students.

In restricting the parameters of this study to Catholic high school students it is not thereby presumed that the findings of the study can be generalized to high school students as a whole, although this survey should provide a good basis for comparison in the future. A descriptive study such as this is can only hope to bring out some important themes and questions and, perhaps, suggest some hypotheses which could form the basis for future research.

The primary question for which an answer is sought in this research is "What are the attitudes of students in a Catholic high school setting on a variety of moral questions relevant both to their Catholic upbringing and to issues faced in contemporary society?"

B. Summary of Present Study

The subjects of the present study are a representative sample of Catholic high school students in a major urban centre in Alberta. An equal number of classes from each grade participated with near equal numbers from each school. The schools, in turn, were chosen from different areas of the city, and represent different socio-economic strata.

The instrument used to seek out the attitudes of the subjects was the Adolescent Attitude Questionnaire, an in-

ventory developed by Drs. William and Rosemarie Hague for this particular purpose. The questionnaire is divided into two parts: the first consisting of attitudinal statements to which respondents are asked to indicate their degree of agreement on a five point Likert scale; the second part contains four more open-ended questions to which respondents are asked to give a written response. Appended to the first part are 10 questions of a demographic nature which were included in order to be able to give a break down of between group differences.

The results for this study were tallied by breaking down the percentage of subjects responding to each level of the Likert scale and by further providing a mean response for each item. Using the same procedure, the results were further broken down according to grade, sex, birth order, drug use, smoking, marital status of parents, and religiosity. The results to the open-ended questions were categorized according to the themes which emerged.

C. Summary of Findings

The respondents came across as peace loving, law abiding, tolerant, concerned about the environment, concerned for the less fortunate, and spiritually probing. Youth, as indicated in this study, seem to be continuing, perhaps taking further, the already well entrenched trend toward sexu-

al permissiveness. The students also appeared to be freedom-oriented and quite assertive concerning the rights of individuals to be able to make up their own minds concerning beliefs and behavior.

While the majority of the sample acknowledged equality of the sexes, there were significant divisions between the sexes on sexual issues and in other areas which seemed to perpetuate the stereotype of males being aggressive and females being caring. In addition, the youth were significantly divided between drug users and non-users, smokers and non-smokers, the religious and the non-religious, with the drug users, smokers and non-religious tending to be more sexually permissive, tolerant of drug use, and antagonistic to traditional religious teachings. The most significant problems facing youth, as indicated in the present study, are drugs, parents, school, relationships, peer pressure, sex, alcohol, jobs and money.

While the nature of the present research is primarily descriptive, and therefore not conclusive, certain themes do emerge which are of concern to religious institutions, moral educators, youth, and society as a whole. Religiosity, as measured by church attendance and prayer, seems to have the greatest bearing on moral attitudes, yet the church is reaching only a minority of its youth in spite of indications that youth are interested and concerned spiritu-

ally. Drug use, widely acknowledged as a major problem, is implicated here with a breakdown of traditional morality and this finding and its relevance to youth development and society calls for further study. The students' relationship with their parents was cited in this sample as being a major problem. Since the literature points to parents as being pivotal in conveying moral values, the apparent strain and conflict here indicated between youth and their parents suggests that the primary channel for the conveyance of responsible moral attitudes is obscured.

Prior to explaining the manner in which the research for this project was carried out, the stage for this primarily descriptive study must be set. The following chapter, in examining some authors such as Erikson, Shotter, and, especially, Berger, will provide a theoretical backdrop for the data uncovered ~~in~~ this study. The latter portion of the next chapter will provide a review of studies and surveys which relate to this one.

II. REVIEW OF THE LITERATURE

The first section of this chapter will briefly examine an issue of primarily methodological relevance, i.e., a discussion of the relationship between attitudes and behavior and the limitations of attitudinal surveys. The second task in this chapter will be to review literature pertaining to theoretical frameworks and general issues which will place the data into a socio-religious context. The role of moral and religious frameworks, the nature of adolescence, and the present social context as it relates to the moral concerns of youth are the main areas to be reviewed. These will provide the backdrop for understanding the more specific issues addressed in, as well as the responses obtained from, the Adolescent Attitude Questionnaire.

After having explored some interpretive frameworks and issues, a survey of literature on adolescent attitudes will follow. In spite of an abundance of literature on adolescence per se there is an apparent dearth of surveys on moral attitudes. One notable exception is the recent publication of The Emerging Generation by Reginald W. Bibby and Donald C. Posterski (1985), covering issues similar to those addressed in the present study, and concentrating on a similar population. Apart from Bibby and Posterski's survey, all that the writer has found is research which relates to individual issues which make up parts of the pre-

sent study. Because of its special relevance, The Emerging Generation will be covered separately in the third section of this chapter, followed by a review of some studies related to a few of the topics covered in the Adolescent Attitude Questionnaire.

A. Attitudes versus Behavior

The tenuousness of the relationship between attitudes and behavior calls into question the relevance of examining attitudes. A brief review of what has been said on this issue is relevant here as it relates to the method chosen by the present writer as well as the approach used in most of the research reviewed in the third section of this chapter. Dollard (1944, cited in Wicker, 1969) emphasized the social utility of consistency between words and deeds:

> It enables men to participate in organized social life with good confidence that others will do what they say they will do, will be where they say they will be. Valid prediction of human behavior is not a mere luxury of morality, but a vital social necessity (p. 46).

Dollard goes on to outline the human effort and careful training given children in order to ensure that acts correspond with verbal expression thus giving us "the spontaneous confidence that verbal behavior on surveys very frequently predicts action in real life" (p. 47).

While the social utility of words corresponding to

deeds cannot be denied, the empirical research on attitude-behavior relationships does not support the optimism of Dollard's "spontaneous confidence". After reviewing the literature on the subject, Alan Wicker concludes that "it is considerably more likely that attitudes will be unrelated or only slightly related to overt behaviors than that attitudes will be closely related to actions" (1969, p. 65).

Wicker's statement would seem to call into question the utility of studies on attitudes but he goes on to elaborate on various other factors, presumed to influence behavior, which ought to be understood before dismissing attitudinal research out-of-hand. The personal factors impacting the attitude-behavior relationship include other attitudes held by the individual; competing motives; verbal, intellectual and social skills; and activity levels. Situational factors to be considered include the actual or considered presence of certain people; normative prescriptions of proper behavior; alternative behaviors available; specificity of attitude objects; unforeseen extraneous events; and expected and/or actual consequences of various acts.

Wicker cites Fishbein as the only writer presenting a systematic formulation of personal and situational factors which work in concert with attitudes to determine behavior. Fishbein's theory identifies three variables as the basic behavioral determinants: "(1) attitudes toward behav-

ior; (2) normative beliefs (both personal and social); and (3) motivation to comply with the norms" (Fishbein, cited in Wicker 1969, p. 74). Situational factors are held by Fishbein to have indirect influence on the above.

Perhaps most relevant to the present study are the implications of the above for attitudinal research. Wicker gives three cautions: (1) avoid making claims that studies on verbal attitudes are socially significant simply because the attitude objects are socially significant; (2) research is needed on postulated sources of influence on overt behavior; and (3) if research on attitudes is generalized to behavior, evidence should be provided that verbal measures correspond to relevant behaviors.

B. Theoretical Interpretive Frameworks

As this is primarily a descriptive study, it is appropriate here to cover the perspectives of certain authors which relate to the main components of the study in order to gain some clarity on its social and ideological context. It is the purpose of this section to explore some frameworks pertaining to morality, and adolescence and relate these to the situation of a religiously oriented educational system which operates within the context of an increasingly secularized society.

Adolescence and Morality

John Shotter has stated that: "Man's social life is essentially a moral affair" (1974, p. 217). Where classical science observes phenomena according to pre-established laws, humans, in Shotter's words, "seem able on occasion to act from a belief, a mere conception of a law" (1974, p. 217). This ability to choose, this sense of autonomy whose nurturance Shotter attempts to describe, makes our world, as William James put it, indeterminate (cited in Shotter, 1917, p. 220). In this potentially indeterminate world we have a need to make our actions intelligible to ourselves and to our fellows. This presumes a shared field of meaning made possible, in part, by language, standards of behavior, etc., and it is in reference to these that we attempt to assess and explain the value of our actions. Insofar as our interests are motivated and understood in relation to interests other than our own immediate and idiosyncratic ones, we are enabled to create, out of an ever potentially indeterminate social reality, a feeling of "at- homeness" in our world.

Both this sense of intentionality which brings the moral dimension into human affairs, and the shared fields of meaning which provide the stability for its nurturance and perpetuity, are provided to children by the adults who are the custodians of their development. Adults are the provid-

ers and children are entirely dependant upon them, both for the understanding which provides the sense of intentionality as well as for the sense of coherence in the social domain which makes a sense of self as moral actor possible. Adolescence is that stage of life where a shift is being made from being a dependant, though not passive, receiver of these social and moral constructs, to being one who is willing and able to convey them.

Erik Erikson has described this shift in terms of identity, a process he depicts as "'located' in the core of the individual and yet also in the core of his communal culture" where "the identity of those two identities" is established (1968, p. 22). The adolescent is engaged in the complex process of discerning who he is in the view of others and the world, as well as identifying what the world is and to what degree its values are to be endorsed. The degree of complexity involved in this transition can be fathomed by quoting Erikson's own explication of a few of its minimum requirements:

> In psychological terms, identity formation employs a process of simultaneous reflection and observation, a process taking place on all levels of mental functioning, by which the individual judges himself in the light of what he perceives to be the way in which others judge him in comparison to themselves and to a typology significant to them; while he judges their way of judging him in the light of how he perceives himself in comparison to them and to types that have become relevant to him. (1968, pp. 22, 23).

Erikson further describes the process of identity formation as being ongoing but that it has its normative crisis in adolescence. Its intrapsychic and its social components are in constant flux: "at its best it is a process of increasing differentiation, and it becomes ever more inclusive as the individual grows aware of a widening circle of others significant to him, from the maternal person to 'mankind'"(p. 23). Erikson also emphasizes that identity formation is a "generational issue" (p. 29), i.e., it requires both an emerging sense of intentionality from the youth as well as a clear ideological structure provided by the adult world to which the adolescent may respond.

Erikson has asserted that a challenging value standard "must antecede identity formation in the next generation" (1968, p. 30). While he did not identify the source of these "forceful ideals", traditionally, we may say, religion has been their primary purveyor. Consistent with the social-psychological dimension in which Erikson places the process of identity formation, he noted that a "contemporary crisis in historical development" cannot be separated from the "identity crisis in individual life" (1968, p. 23). Insofar as religion has played a major role in providing the forceful ideals which Erikson sees as a necessary antecedent to identity formation, we can surmise that the forces of secularization and pluralization may well represent a major development impacting this formative stage

in adolescence. Because of this, and, because the adolescents comprising the sample used in this study, in attending a religiously oriented school system, are more directly implicated in this interaction between a more traditionally oriented institution confronting a society premised on secular beliefs, an examination of this crisis in the religious sphere is here relevant. To this end, a brief summary of some of the insights provided by Peter L. Berger in The Sacred Canopy should help to put the predicament of the Catholic school system into perspective and, also, help to give us some basis for examining the impact of secularization and pluralism on its students.

Secularization and Pluralism

Peter L. Berger has pointed out that "the socially constructed world is, above all, an ordering of experience. A meaningful order, or nomos, is imposed upon the discreet experiences and meanings of individuals" (1969, p. 19). We see, from the point-of-view offered by Shotter, that this ordering is moral in its essence in order to obviate the essential indeterminism of human reality and, thus, to permit the emergence of intentionality. Berger goes further by saying that a socially established nomos is, most importantly, a "shield against terror" (p. 22), i.e., the inherent danger of anomy and the ominous presence of death.

Religion serves both of man's needs for nomos by providing moral sanctions as a basis for social order, and, also, by establishing a sacred cosmos permitting individuals to locate themselves in an "ultimately meaningful order" (Berger, 1969, p. 26, emphasis added). The former process Berger would include under the aegis of legitimation whereby social order is justified and explained; the latter process endows these reality constructions with ultimate meanings which call forth the devotional attitude in the realm of spirit.

The effective wedding of these two elements has enabled religion, in the past, to provide the definition of reality, the constructs within which people lived and which were internalized, generation after generation, through socialization. In contact with industrialization, in a multidimensional process which will not be detailed here, the "taken-for-granted" truths of religion have gradually seen their plausibility structures eroded away. Unconsciously accepted verities, what Berger terms "fictitious necessities" (p. 93), have become open to consciousness as choice, resulting in the "secularization of consciousness" in individuals and accompanied by its social-structural correlate: pluralism.

The dynamics of pluralism, according to Berger, come to resemble those of the market place which, in a sense, has

been its progenitor. Individualization has privatized religion, making it a matter of choice or preference. The classical religious task of world building has become "restricted to the construction of sub-worlds", the plausibility structures of which may in some cases be no larger than the nuclear family" and is thus, especially in view of the fragility of family unity, a tenuous construction (Berger, 1969, p. 134). While this tenuousness is to some degree mitigated by churches or other wider religious groupings, Berger points out that these groups are to be regarded as voluntary associations located primarily in the private sphere, competing with other groups, both religious and non-relgious, who are "in the business" of defining the world. Some of these agencies, such as nationalism and communism, are highly organized; others, such as individualism and sexual emancipation, are diffuse.

Having become largely a personal matter, religions, lacking that critical mass of support, "can no longer enlist the society as a whole to serve for the purpose of social confirmation" (Berger, 1969, p. 151). Consequently the task of legitimizing religious structures has become increasingly more difficult. Theologians and church reformers must answer to the secular intellectuals of our time who, for most, provide the standard to which the churches must answer rather than vice versa.

Berger used protestantism to illustrate secularizing pressures and their effect on religious institutions but maintains that all religions are involved in the same dynamic and that, insofar as they participate, they come to resemble each other sociologically in spite of theological differences. The Catholic Church is noted for its relative resistance to this dynamic, both in its legitimations and its bureaucratic structures. The separate school system is probably one example of "the building of Catholic fortresses to be defended against a secular world ..." referred to by Berger (1969, p. 169). Quoting Berger:

> ...if one keeps in mind the Protestant development discussed above, one must credit the conservative opponents of too radical an aggiornamento with a good deal of sociological instinct (1969, p. 170).

In summary, the Catholic school system can be seen as bulwark against secularization where its students can be confronted with, and hopefully integrate, the reality definitions of the Catholic Church. Berger would maintain that, insofar as the Catholic Church does not, and indeed, can not, entirely shut out other competing reality definitions, the secularizing influences of society as a whole will so impact the church from within and without that its ability to define the world for its youth will be severely limited. The standard has become, and, in Berger's view, will continue to be, secular. This leads us to examine the rationale for Catholic schools as described by their found

ers.

Catholic Schools

In a reflection prepared by the Episcopal Commission for Theology and approved by the Canadian Conference of Catholic Bishops, a Catholic view of morality in the modern context is put forward. Speaking of the objectivity of moral good and evil, it is stated that "Some choices, by their very nature, help people and society grow" (1985, p. 6). Reference is made in this statement to the erosion of traditional attitudes and norms, the weakening of formerly powerful authorities leading to a false sense of autonomy and freedom. Social trends, the media, and the "unbridled desire for immediate gratification" are singled out as the most powerful threats to serious moral reflection and true fulfillment. The basis for Catholic morality prescribed by the Commission includes a renewing of conscience and finding guidance in Biblical moral values and norms which are grounded on the basis of love of God and neighbour. In addition to the Bible, the Catholic believer is counselled to turn to his church, the Pope, bishops, council documents, etc., as a further guide to conscience in meeting the complex and constantly changing circumstances of contemporary living.

The Mission Statement of the Alberta Catholic Schools

(1983), endorsed in principle by the Edmonton Catholic Schools (with the exception of one point not relevant here), asserts that Catholic schools exist as a dimension of the Church concerned with directing secular education toward the world of the sacred. Catholic schools are to complement the development facilitated in Catholic homes and parishes by providing classes in religion and Christianity and, more importantly, placing all human knowledge in relation to religion and Christianity.

The general objectives contained in Policy No. 100 of the Edmonton Catholic Schools, based "on the Christian concept of the individual", include: growth in academic and interpersonal skills; growth in personal values (i.e., "a hierarchy of values consistent with human nature and the teachings of the Catholic Christian faith); growth in Christian faith; growth in social responsibility (i.e., world transformation through "practising the Catholic Christian faith and values in a pluralistic society"); and growth in physical and mental health. In sum, the development of a clear set of values, premised upon Christianity and consistent with Catholic doctrine, is an important aspect of the Catholic Schools' vision. In promoting this distinctively religious value orientation and by placing all human learning within the context of the Catholic Church's universe of meaning, Catholic Schools hope to play their particular role in offsetting or overcoming the often pernicious ef-

fects of a secularly based society.

C. Attitudinal Survey: Bibby and Posterski

While the Bibby and Posterski study, presented in The Emerging Generation (1985), does not focus on moral questions or a Catholic population, both are covered in their research. Furthermore, the theoretical constructs they provide, the larger milieu from which they draw their sample, and the conclusions they deduce, provide a relevant source of comparison with the survey undertaken here. It is quite natural, therefore, that a review of The Emerging Generation take up a significant portion of this literature review and also be an important basis for comparison for the analysis of results found in Chapter V.

Bibby and Posterski used a total sample of 3,530 Canadian high school students between the ages of fifteen and nineteen years old. Schools participating were selected from all the major regions of Canada, each region being stratified according to community size. Specific communities within the size stratums were randomly selected. One school was chosen from each randomly selected community; public, separate, and private schools all being represented.

The thesis that adolescence is a time of emergence from

childhood to adulthood is proposed as the interpretive framework, the authors acknowledging that their study is not "a direct empirical test of the thesis" but, rather, that "the thesis accounts for the facts at hand" (Bibby and Posterski, 1985, p. xix). Further to this general thesis is the proposal which they also see as being supported in their findings, that, on the one hand, Canadian youth are "collectively fulfilling our hopes for them" (p. 3) while, on the other hand, the parents of this generation are not adequately and consistently facilitating their emergence. In other words: "adults suppress emergence" (p. 4). This theme surfaces regularly throughout their analysis and is, in their view, central to understanding teenage-adult tensions. According to Bibby and Posterski's findings, friendship and music rate as the greatest source of enjoyment for Canada's youth with 74% and 72% reporting "a great deal" of enjoyment from each respectively. Parents rated somewhere in the middle of the scale with about 40% reporting that they gain a great deal of satisfaction from these relationships. At the bottom of the list were school, youth groups, and church with 15%, 11%, and 8% of youth reporting a great deal of enjoyment from each respectively.

Although church attendance placed at the bottom of the list in terms of enjoyment, the authors noted that some 25% of their sample attend church often. Further, from data derived from other scales, such as the degree to which youth

value acceptance by God and are concerned with resolving the purpose of life, Bibby and Posterski point out that about 70% of youth have a strong spiritual orientation. These findings lead them to conclude that "to the extent that religious groups fail to captivate young people, it is not because 'the religious market' is not an appreciable one" (p. 66). The apparent disaffection of youth with regard to religious institutions is seen by the authors as the general indication that the structured settings provided them are often insensitive to their emergence causing youth to conclude that "one increases freedom by decreasing group ties" (p. 47).

Other data related to religion and church are as follows: 85% believe in the existence of God; 85% in the divinity of Christ; 80% believe in life after death; 20% pray frequently, 30% sometimes; 66% have a fairly high level of confidence in church leaders. Church attendance, which starts at 25% for fifteen-year-olds, drops off to 15% for nineteen-year-olds. Little interreligious variation was evidenced in their findings.

On sexual issues, 11% endorsed sex on the first date; 42% after a few dates. With regard to premarital sex, 80% indicated that it is all right when people love each other. Again, there was very little interreligious variation, although only 30% of church-attending Catholics favored sex

after a few dates. Extramarital sex was endorsed by 12% of the youth (10% among Catholics) while 57% strongly opposed it. Abortion was approved of, for married women, by 39% of the sample, 28% among Catholics. Homosexuality was seen as all right by 26% of the sample.

Females took a more restrictive position than males with respect to publication of sexual materials with 31% of females versus 65% of males favoring no controls over the depiction of nudity; 15% females versus 46% males where depiction of sexual acts are involved; and 29% females versus 64% males where hard-core pornography is the issue. These findings, according to the authors, take on an "uneasy explicitness when viewed in conjunction with other more subtle gender differences such as female concern for physical appearance and greater male openness to casual sex" (p. 89). The equality of the sexes, they suggest, may still be a distant goal in Canada.

Other findings significant to the present study are as follows:

-73% favor the death penalty

-30% use drugs (5% very often)

-60% use alcohol regularly

-30% smoke regularly

-70% regard teen suicide as a very, or at least, fairly serious issue

-70% are most concerned about what to do after graduation

-85% see honesty as very important

-67% see forgiveness as very important.

Friendship, being loved, and freedom are the most cherished values of youth according to Bibby and Posterski's findings.

After referring to Frank Fasick's contention that differences in values between generations "must be rare if social stability ~~is to be~~ maintained" (p. 23), Bibby and Posterski suggest that their findings indicate substantial value continuity between generations. The possible exception here is, as Bibby and Posterski word it, "freedom-mindedness" which has increased among the emerging generation. Accordingly, the most outstanding new trend noted here by Bibby and Posterski is the rise of individualism, with teens being more attracted to close relationships than peer acclaim. Where our institutions appear effective in "instilling the dominant values necessary for 'participant membership' in Canadian society, they also give preliminary evidence of often failing to explore and encourage individual potential" (p. 25). The troubling result of this may be--and here Bibby and Posterski quote Ted Clark--that we could be producing the kind of youth who has:

> few opinions that are based on personal experience, reflection, or scholarship. Rather, his opinions are what the young person believes will be acceptable to

> authority... Few can think, 'Like a magpie, the child's mind picks up bits and pieces of data (sic)... They lack imagination and creativity and seem to be oriented to finding out what is expected of them and doing that... They lack a sense of self; they have nothing to say (1985, p. 26).

What should be noted here is that the value continuity to which Bibby and Posterski refer is not necessarily the passing on of traditionally held values such as those promoted by religion: this issue was not directly addressed in their study. Rather, what Bibby and Posterski have observed is that youth are following the patterns of their parents. They further emphasize the confusion generated by the older generation who often promote values to their children which they fail to follow themselves. Thus, their results seem to reinforce Berger's thesis that secularism is the dominant force, that this force links the generations, that youth are furthering its interests by consolidating the trend toward individualism and the shunning of institutions.

D. Attitudinal Research in Specific Areas

In this section an attempt is made to make up for the lack of attitudinal surveys by isolating some of the topics covered in the Adolescent Attitude Questionnaire and covering these. It will be noticed that some issues are covered more comprehensively than others; this is primarily due to

the fact that the amount of attitudinal research found in the literature varied greatly according to the subject covered, but is also partly due to the emphasis given in the Adolescent Attitude Questionnaire.

Sexuality: Attitudes and Issues

In her review of the literature on the sexuality of American adolescents, Carol Wagner has noted that "studies on sexual attitudes, values, and standards of American adolescents are extremely limited..." (1980, p. 570). The review undertaken here will include the trends Wagner found in her survey as well as some more recent findings of American, Australian, and Canadian origin.

The importance of understanding adolescent attitudes on sexual issues is highlighted in the findings of Keats and Davies (1970), and DeLamater and MacConquodale (1979), who suggest that "in contemporary premarital decision making, sexual ideology precedes sexual behavior" (cited in Herold and Goodwin, 1981). By this the researchers mean that most youth do not engage in premarital intercourse without first accepting it ideologically. Herold and Goodwin's own findings indicate that the relationship between sexual attitudes and behavior can be illuminated further through studying "potential nonvirgins" and the factors which influence the transition from virginity to non-virginity Wagner

(1980) has suggested that, in reviewing the types of questions most frequently asked by adolescents on sexuality, two categories emerge as important: the concern for being "normal", and the moral and value conflicts which arise as they struggle to integrate sexuality into their emerging identity. Our concern here will focus on the moral aspect, the issue of normality being tangential to the present thesis.

Sebald (1968) has noted that, especially in the sexual sphere, "adolescents are thrown back on themselves to solve problems for which there is no cultural consensus available and will continue to add stress to their statusless existence" (p. 388). With sexual mores in flux, youth are less able to find a moral anchor crucial to their psychological security and developing identity thus adding to the confusion and anxiety inherent in identity formation. Religion has been the traditional provider of a moral nomos and, says Sebald, "Religious commitment is still the strongest foe of the new sexuality" (p. 398).

The forces of secularization have probably had their most dramatic effect in the area of sexuality. Here, the youth and the churches are probably farthest apart and, further, the churches, even the Catholic Church which has been perhaps the most stable of all, are in a state of flux as a result of external pressures and internal disagreements

(see, for example, James B. Nelson's "Sexuality Issues in American Religious Groups: An Update, 1983).

That there has been a shift in sexual attitudes among youth is apparent and this has been described in various ways by different commentators. Reiss (1967) conceptualized four standards of sexuality that have been used as a reference for several studies, these are: abstinence, double standard, permissiveness with affection, and permissiveness without affection (the "fun" standard). Wagner cites six studies using this construct and each indicates that permissiveness with affection seems to be the category emerging as the standard. In support of this evidence, Zelnik and Kantner (1977, cited in Wagner, 1980) found a 30% increase in the incidence of premarital sex amongst teenage women in the years between 1971 and 1976.

Kirkendall (1976) sees the basic shift taking place in the area of sexuality as being an emphasis away from sex-denial and toward sex-affirmation and has noted that, whatever problems are arising from greater permissiveness, we must confront the reality that fear evoking deterrents, long used to control various sexual behaviors, have by-and-large lost their effectiveness and that a new morality must be constructed which is premised on sex-affirmation.

Reiss (1981), in a more recent paper, has stated that

what we are witnessing in the 1980's in regard to sexual issues is a fundamental clash between two basic ideologies which we may view as an enlargement of the sex-denial/sex-affirmation categories proposed by Kirkendall. The two ideologies are labelled Traditional-Romantic and Modern- Naturalistic and are summarized by Reiss as follows:

A. Traditional-Romantic:

1. Gender roles should be distinct and interdependent, with the male gender role as dominant....
2. Body-centered sexuality is to be avoided by females....
3. Sexuality is a very powerful emotion and one that should be particularly feared by females....
4. The major goal of sexuality is heterosexual coitus and that is where the man's focus should be placed....
5. Love redeems sexuality from its guilt, particularly for females (p. 280).

B. Modern-Naturalistic:

1. Gender roles should be similar for males and females and should promote equalitarian participation in the society.
2. Body-centered sexuality is of less worth than person-centered sexuality, but it still has a positive value for both genders.
3. One's sexual emotions are strong but are manageable, by both males and females, in the same way as are other basic emotions.
4. The major goals of sexuality are physical pleasure and psychological intimacy in a variety of sexual acts and this is so both genders (sic).
5. A wide range of sexuality should be accepted without guilt by both genders providing it does not involve force or fraud (p. 281).

It should be noted that Reiss has attempted to glean these categories from attitudes implicit in behavior rather than actual espoused attitudes.

Yet another affirmation of the shift in moral attitudes has been illustrated in a review of the Canadian studies done by Herold and Goodwin (1981). In the 1960's, inconsistencies between attitudes and behavior were found primarily among non-virgin youth who felt remorse over having engaged in premarital intercourse (Christensen, 1962, cited in Herold and Goodwin, 1981). In 1978, Perdman (cited in Herold and Goodwin, 1981) found inconsistencies primarily in those who were still virgins but who approved of premarital intercourse. Herold and Goodwin's own study examined the differences between those who were "adamant virgins" and those who were potential non-virgins and found that the adamant virgins to be more religious, less involved in dating, and having less peer and parental acceptance of premarital intercourse. Of the reasons given by adamant virgins for not engaging in intercourse, 50% were moral and religious whereas only 2% of the potential non-virgins cited moral or religious reasons, supporting Sebald's (1968) assertion that religion is the main antagonist in the sexual revolution. Sebald further explained that the repercussions of the repressive mores were guilt and shame and that the emotional response to greater permissiveness is anxiety and a vague sense of meaninglessness in the absence of norms and predictability.

Wagner (1980) cites several studies on sexuality that affirm that religiosity is an important factor in both mor-

al attitudes and behavior. Sorenson (1973) found that among American adolescents aged 13-19 who were virgins, 60% indicated frequent church attendance as opposed to only 36% of the non-virgins. Jessor and Jessor (1975) found that fourth year American high school students who became non-virgins in their senior year were less religious, on-the-whole, than those who retained their virginity. Bell and Chashe's (1970) findings indicated that religious attendance correlated with low rates of premarital coitus and feelings of guilt when coitus occurred. Similar results were found in several other studies cited by Wagner (1980). McCabe and Collins (1983) found that Australian youth who attended church frequently desired and experienced less sexual intimacy and also desired, but only marginally experienced, greater affectional intimacy. Sung Muk Hong (1983) found the same in his Australian study and cites further Australian and overseas research supporting his findings.

Religious affiliation seems not to be a consistently important factor in sexual attitudes or behavior. Wagner (1980) cites studies which indicate that Catholics are both more and less promiscuous than other religious populations. Several other studies are referred to which indicate that religious commitment, rather than religious upbringing or affiliation, is the stronger predictor of sexu al attitudes and behavior. Bock et al. have found that

> the more people are involved with their religious group, whether through attendance or strength of identification, the more their religious attitudes will influence their sexual attitudes: they will have more conservative attitudes about abortion, sexual permissiveness, pornography, and birth control (1983, p. 553).

Edward Herold, in his book Sexual Behavior of Canadian Young People, (1984) provides further data on the sexual attitudes of Canadian youth as well as relevant enlargements on his findings with Goodwin cited above. In Herold and Thomas' study of high school and university students (1978), 80% of males and 74% of females indicated that premarital intercourse where strong affection was involved is acceptable. With respect to casual sex, there was a significant gender split with only 6% of females agreeing compared to 42% of males. A study by Meikle et al (1981) of high school students in Calgary produced similar results. It may also be noted that the results resemble American data and also tend to support Reiss' early (1967) thesis that permissiveness with affection is becoming the standard while permissiveness without affection is becoming widespread primarily among males.

In breaking down the results by gender in his research done with Goodwin (1981), Herold (1984) notes that among females who attend church regularly, only 41% accept premarital sex with affection compared to 86% among those rarely attending church. The male figures for church-goers versus

non-church-goers were 63% and 87% respectively. The reasons given by virgins for sexual abstention were predominantly either not having met the right person or not being ready for sexual intercourse. Only one third of both sexes cited moral reasons for abstention. Among those giving moral reasons for abstention, more were devoutly religious. Among virgin females who attend church regularly, two-thirds cited moral reasons for abstaining compared with 5% who said they never attended church. For males, 50% of church-goers gave moral reasons compared to 20% who never attended church.

Charles Hobart's (1983) study comparing young Anglophone with Francophone Canadians utilized a variation of Reiss' four standards. He discovered increases in both the love standard and fun standard among Anglophones. The love standard found the support of 31% of the males and 45% of the females. The fun standard gained adherents at half the rate of the love standard between 1968 and 1977 while support for the "old" moralities of abstinence and the double standard decreased by 55% in the same period. Francophone figures were similar with the notable exception that the fun standard showed a more rapid increase.

Findings on attitudes in other areas of sexuality, such as abortion, birth control, and homosexuality, are more sketchy than the area of sexual permissiveness. Judith

Smetana (1981) conducted a study on American female youths' decision-making regarding abortion. The number of those who considered abortion a moral issue rather than a personal one increased depending on the order of trimester under consideration. Only 7.1% considered it a moral issue in the first trimester while 34.3% considered it a moral issue in the third trimester. Of the women who considered abortion a moral issue, 93% chose to continue their pregnancy while 93% of those seeing abortion as a personal issue sought abortion.

In a Canadian study conducted by Herold of high school and university students, three-quarters of the females believed that making a decision on abortion should be left up to the woman and her physician, although only 39% indicated that abortion would be their personal choice (cited in Herold, 1984). Twice as many non-virgins than virgins (48% versus 24%) indicated they would choose abortion. Herold emphasized the great disparity which may exist between the attitude and the behavior in the area of abortion, noting that, of those students who had actually been pregnant, 81% had an abortion.

In Herold's study, more males censured abortion than females: only 46% agreed that the abortion decision should be left up to the woman and her physician, many indicating that the father should be involved in the decision. Only

27% of the males said they would prefer that their girl friend get an abortion if she were pregnant. Again, noting possible disparity between belief and action, Herold noted that, of those males whose partner had become pregnant, all said the pregnancy should be terminated with an abortion.

In examining trends in abortion attitudes, Tedrow and Mahoney (1979) found that Protestants were consistently more favorable towards abortion than Catholics, although the greatest increase in approval over the 1972-76 time span was realized by the Catholics. For all groups, increase in church attendance correlated negatively with approval of abortion.

The sole study found on high school students' attitudes toward homosexuality was by James Price (1982). Price found that males had significantly more negative attitudes toward homosexuals than females. On the statement "homosexuality is a sin" the males averaged 5.8 on a 9 point Likert scale whereas the females averaged 5.2 (1=strongly disagree; 9=strongly agree). On the statement "homosexuality is unnatural" males averaged 7.7; females 6.7.

In summarizing research on adolescent sexual attitudes, it may be said that researchers are almost unanimous that traditional patterns of belief have given way to greater sexual permissiveness and affirmation. Of all the most ap-

parent problems which accrue from this shift is the fact that teenage pregnancies are increasing while the overall birth rate is declining. One estimate indicates that each year one of every ten American adolescent females becomes pregnant (Wagner 1980). While some authors see this as a problem of birth control utilization, others, such as Rollo May (1969), have suggested that pregnancy is often the conscious or unconscious goal for the females and that sexual promiscuity is actually a symptom of deep social-psychological disturbances.

Wagner suggests that the data indicating a movement away from traditional standards are "not just a result of separation and identity formation, but are greatly affected by social change brought about by historical events in the dominant culture" (1980, p. 571). That the dominant culture is itself going through major shifts in sexual attitudes can not be minimized when reviewing adolescent attitudes but, as Sebald has noted, sexuality arises as an issue during adolescence precisely at the time when identity is being sought. The corollary of this is that, in the very area with which youth, because of obvious biological developments, must come to terms while swimming the distance between the ground of childhood and that of adulthood, they are confronted with an ever receding shoreline for which there can be no real arriving. This dilemma contributes to the loss of meaning which Sebald, among others,

see as constituting the most formidable difficulty among youth.

The literature indicates that, for those who are committed, religion may be an antidote to the diffuseness of the "arrival" to adult sexuality. However, it has also been suggested that the attitude of sex affirmation is here to stay and that fear evoking prohibitions are no longer adequate. Also, Wagner (1980), Bibby and Posterski (1985), among others, point to the great need for parents themselves to be educated and to open communication channels to young people in the area of sexuality. Wagner, for one, would like to see churches and schools support and educate parents in this endeavor.

Herold (1984) has noticed that early sex is correlated with further promiscuity, drug use, and extramarital sex. The point has been made by others that communication with significant others slows sexual experimentation and results in more responsible behavior. Kirkendall emphasizes that sex is not a drive that must be consummated at all costs but asserts that the "individual who feels he is successful, achieving, accepted, and appreciated - in short the person who has the sense of 'going somewhere' - has no great difficulty in managing his sexual impulses in a socially acceptable way" (1976, p. 401). Insofar as Kirkendall's conclusion is at variance with many of the pop-

ular assumptions that are passed on to youth--subtly or otherwise--through various media, further study of this supposition may have significant bearing on moral and sexuality education of adolescents.

Drugs: Issues and Attitudes

While much has been written on the issue of drug use among youth, little has been found on attitudes toward drugs and drug use. Mercer and Kohn have stated that "there has constantly been found a strong and positive relationship between a liberal drug use attitude and drug use" (1971, p. 160). Further, Goode (cited in Kohn and Mercer, 1971) hypothesized that drug use reflects a basic underlying attitudinal syndrome and has come to be viewed as a symbol for a complex of other beliefs, positions, and activities with which it correlates. Kohn and Mercer go on to list a number of studies relating drug use to various antisocial attitudes and behaviors concluding with Leary and Alpert's assertion (1968), that drug use is a threat to "every branch of the Establishment" (cited in Kohn and Mercer, 1971, p. 215). Since these earlier responses to drug use as they related to attitudes and ideology, apparently little has been done to explore this area.

In a short communication on a study of reasons adduced by high school students for not using drugs, Ovie (1981)

found that awareness of drug abuse, fear of the law, mental harm, and cost, to be the highest ranked reasons for abstinence. Fear of drugs, influence of health education, serious parental objections, and peers not using drugs were placed at the bottom in order of importance. Interestingly, no item relating to the morality of drug use was even included on the questionnaire.

In a review of literature linking psychosocial variables with marijuana use (Williams, cited in Oakley, 1978), 89% of the studies showed that marijuana users tended to deny religious affiliation and did not attend church. Sexual permissiveness, rejection of the work ethic, and absence of participation in organized community events correlated with marijuana use in 83% of the articles reviewed. The results of Kohn and Mercers' own study (1971) support these findings, noting that drug use increased as church attendance decreased with the rate of drug use reaching 67% among non-attenders Drug users were also more often professed atheists or agnostics or indicated "unconventional" religious preferences outside the bounds of Protesantism, Catholicism, or Judaism.

Religion

In outlining evidence of the decline in institutionalized religion, Steven Stack (1983) provides some data

which, while not targeted at youth, does illustrate the eroding influence of religious institutions. Gallup polls taken in 1965 and 1972, indicate a decline in the belief of life after death over the years studied (76% and 53% respectively). Canadian figures showed a drop from 78% to 48% between the years 1947 and the mid 1970's. Research by Koller (1979, cited in Stack) indicated a pronounced tendency to question church teachings.

After outlining these changes and others, Stack proceeds to provide evidence from his study that this decline in institutionalized religion has had a marked effect on suicide, a growing issue, especially among adolescents. Stack asserts that a 1% increase in church attendance decreases suicide by .59%. Using the same method he found a 1% increase in unemployment increases suicide by .11%. This negative association between church attendance and suicide was strongest for those aged 15 to 29, a 1% increase in church attendance denoting a 1.4% decrease in suicide.

Stack notes that his findings support Durkheim's thesis that, in a period of decline in religious organizations, suicide will increase because of their importance in influencing integration-regulation. Stack suggests that, although the vitality of privatized religion is thought by some (Berger and Luckman are cited) to be equal to, or greater than, the traditional forms, in helping people cope

with existential anxiety, these forms may not be as relevant as institutionalized religion in promoting integration-regulation.

A study by de Vaus (1983) in Australia was undertaken to test a supposition of Turner's that the youth subculture is generally a matter of ritualistic conformity in the behavioral realm and that in the domain of moral judgements, ideals, values, etc., the peer group is relatively unimportant. Whereas adolescents in his study nominated both adults and peers most commonly (77% as self-concept referents versus 48% for religious referents), only 3% of respondents nominated only adults as self-concept referents compared to 38% who nominated only adults as religious referents. De Vaus concludes that, while "rapid social change may create areas of conflict between adolescents and their parents, the bulk of the evidence did not show that the religious values of parents are rejected as obsolete. It may be that similar value and belief orientation between generations act as an important source of social continuity, and that similarity between adolescent and adult value/belief systems is important in easing the transition from adolescence to adulthood" (1983, p. 158).

Other Related Articles

The only study found, in this research, on attitudes to

divorce was that of Paddock-Ellard and Thomas (1981) on an eighth grade American population. Their analysis revealed clear differences in attitudes between children from intact homes and those from homes where parents were divorced or separated, the former group expressing more positive attitudes towards both marriage and divorce. The authors suggest that, since the children of divorced or separated parents indicated that their friends did not behave differently towards them after their parents' separation, the source of their negativity seemed to stem from the situation or experience itself rather than sources outside the home. This is not to suggest that the children of separated parents did not themselves feel a sense of shame or being different; rather their findings support that such feelings exist.

E. Summary and Conclusion

The survey most directly related to our pursuit in this present study is Bibby and Posterski's. Their conclusions with respect to Canadian high school students, which are most relevant here, can be summarized as follows:

1. There is a high degree of value continuity between youth and their parents' generation. This is not to say that youth do as adults wish but, simply, they tend to follow the adults' orientation and example.

2. A possible exception to #1 is an apparent increase in "freedom-mindedness"; a waning of conventionalism and a rise in individualism.
3. Related to #2, their findings indicate that teens are more attracted to close relationships than to peer acclaim and are less involved with larger groups and institutions.
4. Institutions give "preliminary evidence of often failing to explore and encourage individual potential" (p. 25). Here, it may be implied, is a source of the shunning of convention noted in #2, and of the reluctance of youth to be committed to larger groups suggested in #3.
5. The emergence of youth is being stymied by adults, especially parents, who, in attempting to "keep teens in place", lose the sensitivity to allow them room to explore and develop.

Bibby and Posterski did not note a significant difference between youth grouped according to religious affiliation.

Summarizing findings related to sexuality among youth, Kirkendahl's assertion seems to hold true: the emphasis has shifted decidedly away from sex-denial toward sex-affirmation. While religious affiliation did not seem to influence the impact of this revolution in sexuality, Sebald's contention that religious commitment is the stron-

gest deterrent to some of the liberalizing trends in sexuality seems valid. Note was made by others that communication with parents and other significant adults tends to foster more cautious attitudes toward early sexual experimentation among adolescents.

More was found in the literature on sexual attitudes among youth than in other areas of adolescent morality. While findings were generally quite consistent, conclusion drawn by the authors seemed often to vary according to their own moral stance: for example, Bibby and Posterski emphasized the double bind youth find themselves in when parents enforce a standard more conservative than the one to which they themselves adhere and, thus, encouraged the promotion of a more liberal and permissive standard as a solution. Those who saw growing permissiveness as a moral and social problem, especially for youth, might have endorsed affirmative views to sexuality and open communication on sexual issues, but towards the end of limiting permissiveness and experimentation. Moral attitudes were cited by more than one author as being an important indication of behavior in the area of sexuality.

Religious commitment was seen to be a factor in limiting drug use and experimentation and a decline in institutionalized religion was correlated with rising suicide rates. De Vaus noted that, while youth are largely influ-

enced behaviourally by their peers, in the religious sphere they tend to maintain the attitudinal orientation of their parents.

The studies reviewed in this chapter tend to support the view that adolescents are not, morally speaking, at odds with the older generation. Rather, they seem to be perpetuating a trend towards individualism, sexual freedom which their parents generation helped found. Where these trends appear to be more attenuated is in the area of religious commitment.

In the first part of this chapter some theoretical issues were developed which gave a focus to the role moral standards play in identity formation. Here it was seen that identity formation, as Erikson developed the concept, is social psychological in nature and, thus, vulnerable to historical changes. In the realm of morality, as pointed out by Berger, the secularizing influences are of paramount significance, secularization being the one major historical force with which religious institutions must grapple. Insofar as the promotion of a challenging moral standard is seen as a important prerequisite to identity formation, the particular influence which religiously based school curricula play in promoting such standards may turn out to be quite vital. What remains to be done is to explore more fully the degree to which such school systems do affect the

development of moral attitudes. As an initial step toward this end, the intention of this study is to gain an understanding of the moral views, on a wide spectrum of issues, of students in an urban Catholic schools system. What will follow in the next chapter is a description of the methods used to carry out this survey.

III. RESEARCH DESIGN

A. The Adolescent Attitude Questionnaire

The research instrument used in this study was the Adolescent Attitude Questionnaire, formulated by Drs. William and Rosemarie Hague (see Appendix I). The Hagues based the construction of the questionnaire on the concerns of students which they came to know through their experience in teaching and counselling. The questionnaire was pilot tested for readability and comprehension with a small group prior to its being used in the present study.

Items #1-102 are statements of attitude and belief to which the respondent is asked to reply on an answer sheet to a five point Likert scale: a) strongly agree, b) agree, c) undecided, d) disagree, e) strongly disagree. The respondents are instructed not to put their name on the answer sheets so that they know their answers will be kept anonymous.

The items fall into various categories. Religion and sex are the largest categories with 20 and 19 items in each respectively. Other categories include morality, law, divorce, war, suicide, sharing, minorities, government, the environment, euthanasia, school, drugs, freedom, and a variety of miscellaneous items.

Following the 102 items on attitudes are ten items designed for demographic information; these include gender, family position, marital status of parents, whether the individual prays, goes to Mass, uses street drugs, smokes, helps those in need, lives according to his or her conscience, and whether or not they believe in God.

The second section of the questionnaire is done on a separate sheet where the respondent is asked to write in his or her answer to what it means to be good, what it means to be bad, and what today's teenagers are having trouble with. A final question is added to evoke feedback on the questionnaire itself.

B. The Sample

Three Catholic high schools in a large urban centre in Alberta were used for this study. The schools are located in different areas of the city and represent a wide diversity of socio-economic status. From each school a grade 10 class, a grade 11 class, and a grade 12 class was chosen. A total of 81 grade ten students, 70 grade eleven students, and 64 grade twelve students filled out the questionnaire. None of the students present declined participation.

C. Administering the Questionnaire

The data for the present study was collected in the

fall of 1983. The individual administering the questionnaire was the same person in each case and was not a staff member of any of the schools. The students were asked to answer individually and authentically and to otherwise follow the instructions as outlined on the questionnaire. The respondents took about forty-five minutes to complete the questionnaire.

D. Tallying Results

The percentage of respondents indicating strong agreement, agreement, indecision, disagreement, and strong disagreement, was tallied for each item. In addition, by arbitrarily assigning a score of 1 to "strongly agree", and so on up to a score of 5 for "strongly disagree", a mean score for each item was obtained, thus giving a indication of the average response of the group to the item in question as well as giving a quick means of comparison to other items.

Mean scores were also tabulated for subgroups broken down according to grade, sex, and the other above noted demographic variables. After arriving at a baseline random difference which could be expected between sub-groups of a reasonable size, it became possible to discern significant differences between subgroups using mean scores on items as a measure. This process is outlined in more detail in Part B of the next chapter.

The responses to the open-ended questions in the last part of the questionnaire were read over several times in order to discern which categories could be fairly used to group them. This process was at times quite arbitrary, especially in the responses to questions 1 and 2. The answers to question 3 usually consisted of lists of single words making grouping considerably easier and less subjective. Even here, however, overlap between groups could not be eliminated. For instance, parents, relationships, and sex were all included as separate items but some students may have intended to include "parents" under "relationships", and some may have meant "sex" where others wrote "relationships". Some idea of the diversity of replies to the open-ended questions is included in Part C of the next chapter.

While recognizing that, to some degree, the mere organizing and summarizing of results involves the bias of the person doing the organizing, however subtle or unintended, the guiding principle used in tallying and presenting the results in this survey was to convey them in as purely a descriptive manner as was practical. Hopefully, this will enable the reader to make of the results what he or she will without having to spend undue time separating the results themselves from the interpretations of the writer. The results, presented in "pure" form, make up the chapter to follow while the writer's interpretations of these

results are found in the analysis in Chapter V.

IV. RESULTS

A. Response to Part One of Questionnaire

The responses to 101 Likert Scale items are divided into the categories which will provide the main foci of the analysis, to follow in the next chapter. Problems with respect to the construct validity of individual items will be commented upon where they apply. While the impact of poorly worded items on the questionnaire cannot be determined, in most cases the assumption is made that the degree to which problems with construct validity compromises the results is not so great as to warrant the exclusion of the results from consideration. One exception to this is #81 ("To tell lies is to be dishonest."), a tautology in response to which no relevant conclusions can be drawn and which is therefore not included in this presentation. The ten additional items which were appended to the first 102 original items on the questionnaire were included primarily for demographic information and are utilized in breaking data down according to subgroups in the second section of this chapter.

The data given in the tables includes the percentage distribution of the whole sample for each item according to the subjects' replies on the Likert scale. The mean for each distribution is provided in a separate column in the

tables. This statistic yields the most succinct indication of the subjects' overall response to the item in question. The means range from 1.7 to 4.2, the extreme scores representing 1.3 and 1.2 point divergences, respectively from the neutral position (3.0). The mean divergence from the neutral position is 0.6.

Abortion (see Table 1)

Table 1 outlines the responses to items concerning the issue of abortion. The mean response of 2.3 to #8 indicates that the general opinion was against abortion. As to whether abortion constitutes murder, the mean response of 2.4 (#10) differed little from #8 although, in examining the distribution, we see that the sample is more polarized on this item. A mean of 3.7 in #29 indicates that many of those who did not regard abortion as murder nevertheless saw it as something more than simply removing unwanted tissue. However, since the wording of #29 did not specify that the issue was a moral one, it is possible for respondents to have construed that the difference implied in the item referred to purely physical attributes and this may have affected their responses.

While the foregoing three items indicate an overall disagreement with abortion, opinion shifted when the right of the pregnant woman to make a choice, or her health, became

a factor. Most agreed that the decision to have or not to have an abortion is up to the pregnant women (#9, mean 2.3); most disagreed that it is wrong to take away the life of an unborn baby if its birth endangers the health of the mother (#11, mean 3.5). Apparently there were some who, while regarding abortion as murder, regarded fetal murder as a matter of individual choice. Almost half the sample indicated neutrality in regard to whether pregnant teens should keep their babies, the remainder being largely split in their opinion (#19, mean 2.9). It should be noted that #19 is also poorly worded: the phrase "personal decision of the woman who is pregnant" might be more accurately rendered "private decision of the woman who is pregnant" since the former phrase is true of most important decisions while the latter phrase indicates that prerogative is primarily the woman's.

Birth Control (see Table 2)

In Table 2 we see evident disagreement with the statement that artificial birth control is always wrong (#25, mean 4.0). A majority of the subjects agreed with the statement that teens have an obligation to use birth control to prevent unwanted pregnancies (#65, mean 2.2).

Pre-Marital and Extra-Marital Sex (see Table 3)

The respondents were quite adamant that it is not morally reprehensible for an unmarried couple to cohabit (#5, mean 4.0), and most, though fewer, saw cohabitation as a good way to determine marriage suitability (#13, mean 2.5). Further, most agree that loving someone makes premarital sex acceptable (#15, mean 2.7). On the other hand, the teenagers did not feel strongly that sexual intercourse is an expression of a lasting relationship (#100, mean 3.1). In this last item, however, since a copula was used in its wording, the sentence reads more like a statement of fact than a moral dictum and, thus, may have affected the response.

Item #84 indicates a fairly strong indictment of extramarital sex (mean 2.4), but opinion split when the partners' agreement about extramarital sex became a factor (#87, mean 3.0). Thus, the response to #84 may not indicate belief in the sanctity of marriage but perhaps of the need for trust and honesty in loving relationships.

Other Sex-Related Issues (see Table 4)

Homosexuality was believed by most in the sample to be morally wrong (#2, mean 2.5) and many believed homosexual behavior to be unnatural (#28, mean 2.3). A similar propor-

tion of the sample agreed that prostitution is morally wrong (#66, mean 2.5). As regards teenage promiscuity, opinion was largely divided (#14, mean 3.2), but a significant majority denounced the notion that celibacy is morally superior to marriage (#70, mean 4.0).

Divorce (see Table 5)

Opinion was divided, but the respondents tended to be slightly at variance with the statement that divorce is morally wrong (#37, mean 3.2); almost half the sample believe that divorce is the solution to an unhappy marriage (#38, mean 2.8). Few acquiesced to a prohibition on remarriage after divorce (#39, mean 3.6), and opinion was split but slightly positive that the Catholic Church is too strict about divorce (#40, mean 2.8). Unfortunately, since item #39 includes two constructs, it is impossible to discern if the students were responding to a prohibition on remarriage, as was intended, or to the statement that a couple should separate if they are unhappy with their marriage.

Civil Law (see Table 6)

Some of the most concordant responses on the questionnaire related to civil law. Shoplifting was regarded almost unanimously as morally wrong (#101, mean 4.2), as was damaging property (#26, mean 1.9). The censure of stealing

was somewhat attenuated (#12, mean 3.7). That we should co-operate with police in keeping law and order, again, prompted manifest assent (#102, mean 1.8). While the sample indicated more tolerance toward speeding than stealing (#80, mean 3.3), the proviso, "as long as you don't get caught", may have affected the response.

War (see Table 7)

A significant majority agreed that war is morally wrong (#35, mean 1.9) and, similarly, that neither nuclear war nor conventional war, were justified, even as defence measures (#36, mean 4.1). Further, the majority concurred that nuclear warfare is always immoral (#77, mean 2.1). A more restrained, but still significant, censure of weapons buildup was also indicated (#76, mean 2.4).

God (see Table 8)

Most of the youth in our sample affirmed that we owe our existence to God (#45, mean 2.1), but did not assent to the supposition that belief in God is a precondition of moral goodness (#56, mean 3.5). God's law of morality, it was agreed, is to love one another (#91, mean 2.1). Some resistance was evidenced to the postulate that God's laws must be adhered to even if they seem unreasonable (#97, mean 3.2).

Table 1 Responses of Catholic High School Students to Selected Items on Abortion

8. A single girl who is expecting a baby should go through with it and have the baby.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
22.1%	33.7%	36.3%	06.4%	01.5%	2.3

10. Abortion, even in the first 3 months, is murder.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
31.4%	24.0%	24.0%	24.0%	05.4%	2.4

29. Having an abortion during the first 3 months is no different than removing any other unwanted bodily tissue.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
04.9%	11.3%	23.0%	29.9%	30.9%	3.7

9. Whether or not to have an abortion should be a personal decision of the woman who is pregnant.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
31.9%	35.8%	12.7%	09.3%	10.3%	2.3

11. It is wrong to take away the life of an unborn baby even if its birth is a danger to the health of its mother.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
06.4%	10.3%	32.8%	28.9%	03.5%	3.5

19. Pregnant teenage girls should keep their babies.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
08.3%	20.1%	49.0%	15.2%	07.4%	2.9

Table 2 Responses of Catholic High School Students to Selected Items on Birth Control

25. Using artificial birth control such as the pill to prevent the birth of a baby is always wrong.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
04.4%	06.9%	13.2%	39.7%	35.8%	4.0

65. Teenagers who engage in sexual intercourse have an obligation to use birth control to prevent unwanted pregnancies.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
23.0%	50.0%	10.8%	11.8%	04.4%	2.2

Table 3 Responses of Catholic High School Students to Selected Items on Premarital and Extra-marital Sex

5. It is morally wrong for unmarried couples to live together.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
04.9%	05.9%	10.8%	41.2%	37.3%	4.0

15. If you love someone it is morally right to have sexual intercourse with that person even though you are not married.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
13.2%	38.2%	25.0%	17.2%	06.4%	2.7

13. A good way of finding out whether you want to marry someone is to live with that person.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
13.2%	45.6%	19.1%	18.6%	03.4%	2.5

100. Sexual intercourse is an expression of a lasting relationship.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
08.8%	27.0%	20.1%	32.8%	11.3%	3.1

84. To have sexual intercourse with someone other than one's married partner is morally wrong.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
25.4%	38.2%	15.7%	12.7%	00.8%	2.4

87. As long as both partners in a marriage agree about extra-marital sex, it is morally right.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
06.4%	29.4%	25.5%	30.9%	07.8%	3.0

Table 4 Responses of Catholic High School Students to Selected Items on Miscellaneous Sexual Issues

2. Homosexual behavior is morally wrong.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
32.8%	20.6%	20.1%	18.1%	08.3%	2.5

28. Homosexuality or lesbianism is unnatural.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
30.4%	30.4%	23.0%	13.7%	02.5%	2.3

14. Teenagers, today, are too free with sexual activity.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
08.3%	27.9%	17.6%	31.4%	14.7%	3.2

70. It is morally better to remain celibate than to marry.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
00.5%	01.0%	25.0%	41.2%	32.4%	4.0

66. Prostitution is morally wrong.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
23.5%	34.3%	18.1%	18.1%	05.9%	2.5

Table 5 Responses of Catholic High School Students to Selected Items on Divorce

37. Divorce is morally wrong.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
07.8%	23.5%	21.6%	35.3%	11.8%	3.2

38. If a married couple do not have a happy marriage they should get a divorce.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
06.9%	42.6%	21.6%	25.0%	03.9%	2.8

39. If a couple is unhappy in their marriage they should separate but not be allowed to marry someone else.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
01.0%	13.2%	25.5%	44.1%	16.2%	3.6

40. The Catholic Church is too strict about divorce.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
06.9%	30.4%	38.7%	20.1%	03.4%	2.8

Table 6 Responses of Catholic High School Students to Selected Items on Civil Law

12. Stealing is morally right.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
02.4%	15.7%	12.3%	40.7%	28.4%	3.7

101. Shoplifting from large department stores is morally right.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
02.5%	01.5%	02.9%	56.4%	36.3%	4.2

26. To destroy or damage property is morally wrong.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
29.4%	61.8%	04.4%	02.9%	01.5%	1.9

80. Speeding is permissible as long as you don't get caught.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
06.9%	21.6%	09.8%	53.9%	07.8%	3.3

102. We should cooperate with the police in keeping law and order.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
25.0%	68.6%	02.5%	02.9%	00.5%	1.8

Table 7 Responses of Catholic High School Students to Selected Items on War

35. War is morally wrong.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
45.6%	30.9%	12.3%	06.4%	01.9%	1.9

36. War, even nuclear war, is justified to protect ourselves.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
02.0%	07.8%	14.7%	31.4%	44.1%	4.1

76. The buildup of weapons by nations is morally wrong.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
26.0%	36.8%	15.2%	16.2%	05.9%	2.4

77. Nuclear warfare is always immoral.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
35.3%	35.3%	17.2%	07.4%	04.9%	2.1

Table 8 Responses of Catholic High School Students to Selected Items on God

45. We owe our existence to God.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
26.0%	48.5%	18.6%	04.4%	02.5%	2.1

56. To be morally good one has to believe in God.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
03.4%	18.1%	15.7%	51.0%	11.3%	3.5

97. We must follow the laws of God even though they seem unreasonable.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
02.5%	26.0%	29.9%	33.3%	08.3%	3.2

91. God's law of morality is another way of saying we should love one another.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
13.7%	67.2%	17.6%	01.5%	00.0%	2.1

Table 9 Responses of Catholic High School Students to Selected Items Relating to Christian and Catholic Beliefs

46. God became man as Jesus Christ.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
23.5%	41.7%	22.5%	08.8%	03.4%	2.3

53. Persons who commit morally wrong acts will go to hell.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
01.0%	02.9%	24.0%	44.6%	27.5%	4.0

54. There is no such thing as mortal sin.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
00.0%	03.9%	42.2%	45.1%	10.8%	3.8

Table 10 Responses of Catholic High School Students to Selected Items on the Bible

72. The Bible tells us what is right and wrong.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
04.9%	45.6%	26.5%	19.1%	03.9%	2.7

73. Much of what the Bible tells us about what is right and wrong is not relevant for today.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
03.9%	29.9%	30.9%	33.3%	02.0%	3.0

Table 11 Responses of Catholic High School Students to Selected Items Related to Church Authority

42. The Catholic religion through its leaders should decide what is morally right or wrong.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
00.5%	11.8%	21.6%	45.1%	21.1%	3.7

43. The Catholic church should impose punishments such as excommunication on people who disobey its moral laws.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
00.5%	03.4%	18.6%	51.0%	26.5%	4.0

63. A Catholic has an obligation to follow the moral teachings of the church.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
04.4%	51.0%	27.0%	15.2%	02.5%	2.6

96. The good Catholic does not question what the Church teaches about morality.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
02.9%	17.2%	25.5%	42.2%	11.8%	3.4

90. We should follow what the priest says about what is morally right.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
02.9%	32.8%	32.4%	24.0%	07.8%	3.0

44. If a person sins he (she) must go to confession for sins to be forgiven.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
08.3%	33.3%	18.1%	32.8%	07.4%	3.0

Table 12 Responses of Catholic High School Students to Selected Items on Religion

33. Religion has nothing to offer teenagers today.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
02.0%	04.4%	14.7%	56.9%	22.1%	4.0

22. Practicing religion makes you a better person.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
06.9%	31.9%	20.6%	31.9%	08.8%	3.0

4. Every person needs to pray.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
12.3%	51.0%	17.2%	15.2%	04.4%	2.5

1. There is life after death.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
35.3%	35.3%	23.0%	05.4%	01.0%	2.0

89. Religion courses help us to learn what is morally right.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
06.4%	53.9%	17.6%	12.3%	09.3%	2.6

Table 13 Responses of Catholic High School Students to Selected Items Relating to the Locus Morality

94. Moral laws come from God.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
05.9%	34.3%	36.8%	16.7%	06.4%	2.8

95. Moral laws are rules people have worked out for living in peace and harmony.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
03.9%	67.2%	18.1%	09.8%	1.0%	2.4

99. Each person must follow his/her conscience in making moral decisions.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
27.9%	58.3%	07.8%	05.4%	00.5%	1.9

85. What makes things right or wrong depends on what the majority are doing.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
01.0%	08.3%	14.2%	51.5%	25.0%	3.7

88. Just because the majority of teenagers do something does not make it morally right.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
21.1%	62.7%	07.8%	06.4%	02.0%	2.1

Table 14 Responses of Catholic High School Students to Selected Items Regarding Obedience, Freedom and Responsibility

58. To obey one's parents is an essential part of good Christian living for teenagers.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
13.7%	58.3%	16.2%	10.3%	01.5%	2.3

59. To obey teachers, police and other authorities is an essential part of being a good Christian teenager.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
04.8%	53.4%	17.6%	16.2%	02.9%	2.5

61. Teenagers today have too much freedom.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
02.9%	09.8%	14.7%	49.0%	23.5%	3.8

62. Teenagers today do not take responsibility for their actions.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
02.9%	17.2%	10.3%	41.7%	27.0%	3.7

Table 15 Responses of Catholic High School Students to Selected Items on Suicide

23. Suicide is morally wrong.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
41.7%	35.8%	10.8%	08.8%	02.9%	2.0

24. It is morally right to commit suicide if life gets unbearable.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
02.9%	06.9%	11.8%	35.8%	42.6%	4.1

51. Elderly or sick persons should be allowed to commit suicide.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
02.9%	04.4%	13.2%	48.0%	31.4%	4.0

50. Elderly or sick persons should be allowed to die without medical care if they wish.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
15.7%	45.6%	17.6%	11.8%	09.3%	2.5

Table 16 Responses of Catholic High School Students to Selected Items on Smoking, Drugs and Alcohol

30. Smoking is morally wrong.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
05.4%	15.2%	14.7%	48.0%	16.0%	3.6

31. Taking drugs so you get "high" is morally wrong.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
14.7%	38.7%	15.2%	21.6%	09.8%	2.7

32. Getting drunk, even intentionally, is not a sin.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
10.3%	42.2%	27.5%	16.7%	02.9%	2.6

Table 17 Responses of Catholic High School Students to Selected Items on Sharing Wealth

6. It is morally wrong to have more material goods than we need.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
00.0%	07.4%	08.3%	58.3%	26.0%	4.0

34. Sharing material goods with the poor is a necessary part of being morally good.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
07.8%	54.9%	17.2%	18.1%	01.5%	2.5

98. We have a moral obligation to share material goods with the needy.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
04.4%	56.4%	19.1%	17.2%	02.9%	2.6

Table 18 Responses of Catholic High School Students to Selected General Statements on Morality

57. Loving oneself is an important part of morality.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
21.6%	64.2%	08.3%	05.4%	00.5%	2.0

92. The healthy, happy growth of human beings depends on their living morally good lives.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
08.8%	55.9%	19.1%	12.7%	03.4%	2.5

74. The moral rules that were good for my parents don't apply today.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
06.4%	28.9%	24.5%	36.8%	03.4%	3.0

75. The moral laws of the Catholic Church still make sense today.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
03.9%	51.5%	25.0%	16.2%	05.9%	2.4

Table 19 Responses of Catholic High School Students to Selected Items Relating to Minority Group Prejudice

7. It is morally wrong to hate someone of another race or nationality.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
40.7%	30.4%	04.9%	10.8%	13.2%	2.3

17. Some minority groups deserve to be ridiculed.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
03.4%	11.8%	20.1%	32.4%	32.4%	3.8

Table 20 Responses of Catholic High School Students to Selected Items Related to Equality of the Sexes

93. We have a moral obligation to recognize the equality of women and men.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
24.0%	59.8%	11.3%	04.0%	00.0%	2.0

20. When an unmarried couple become pregnant the father should help support the baby.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
39.7%	44.1%	09.3%	03.4%	03.4%	1.9

Table 21 Responses of Catholic High School Students to Selected Items Relating to Government

21. Our government has an obligation to see that justice is done even in foreign countries.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
05.95%	40.7%	31.9%	16.2%	05.4%	2.7

83. Governments have a moral obligation to make sure that people have employment.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
25.4%	38.2%	15.75%	12.7%	00.8%	2.4

Table 22 Responses of Catholic High School Students to Selected Items Related to the Environment

68. We have a moral responsibility to take care of the environment.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
29.4%	63.2%	06.4%	02.9%	00.0%	1.8

69. To destroy plants and animals needlessly is morally wrong.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
32.8%	52.5%	06.4%	06.4%	02.0%	1.9

Table 23 Responses of Catholic High School Students on Selected Items Related to Euthanasia

49. The parents of a severely handicapped child should have the right to decide if medical treatment should be given.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
11.8%	43.1%	24.0%	14.7%	05.9%	2.5

48. A retarded baby should be allowed to die.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
04.4%	10.3%	18.1%	30.9%	36.3%	3.8

Table 24 Responses of Catholic High School Students to Selected Items Related to School

86. It is morally wrong to refuse to do my schoolwork as well as I can.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
03.4%	32.8%	23.5%	35.3%	04.9%	3.1

79. Cheating on exams is morally wrong.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
09.3%	49.5%	14.2%	22.5%	03.9%	2.6

Table 25 Responses of Catholic High School Students to Selected Items Related to Miscellaneous Contemporary Issues

27. Single persons should be allowed to adopt.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
29.4%	48.0%	11.8%	08.8%	02.0%	2.1

47. Physically abusing another person is wrong.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
47.1%	44.6%	03.4%	04.4%	00.5%	1.7

60. Capital punishment should be the punishment for murder.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
29.4%	24.0%	25.5%	13.2%	07.8%	2.5

71. Violence and pornography on T.V. are harmful to people's morality.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
04.9%	30.4%	17.6%	34.8%	12.3%	3.2

78. Science should not use genetic manipulation to interfere with the creation of human beings.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
12.7%	24.5%	28.4%	26.0%	08.3%	2.9

18. Business people have a right to charge as high a price as their customers will pay.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
04.9%	23.0%	15.7%	34.3%	22.1%	3.5

Table 26 Responses of Catholic High School Students to Selected Miscellaneous Items

16. To make fun of another person is morally wrong.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
17.2%	61.3%	09.3%	11.8%	00.5%	2.8

52. Anger is morally wrong.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
00.5%	05.4%	08.8%	58.3%	26.5%	4.0

55. To refuse to forgive other persons is morally wrong.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
06.9%	51.0%	16.2%	21.7%	04.9%	2.7

64. To believe in astrology is morally right.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
02.0%	14.7%	49.5%	27.4%	05.9%	3.2

67. Doing something for the lonely, the suffering, the weak, is a necessary part of being good.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
13.2%	57.4%	11.8%	17.2%	00.5%	2.3

82. It is morally right to tell a lie to protect a friend.

(1) strongly agree	(2) agree	(3) neutral	(4) disagree	(5) strongly disagree	mean
05.4%	31.4%	32.8%	25.0%	05.4%	2.9

Other Religious Beliefs (see Table 9)

Most of the sample ratified creedal Christology (#46, mean 2.3), and most endorsed the existence of mortal sin (#54, mean 3.8). There was strongly pronounced disagreement with the supposition that the fruit of immoral acts is hell-fire (#53, mean 4.0). Unfortunately, since no specification was made as to the kind of morally wrong acts intended in the item, or what possible allowance there may be for penitence, it is impossible glean from this result the actual degree of opposition to the concept of punishment in hell. Everyone commits morally wrong acts, and it is therefore possible to interpret #53 as implying that everyone goes to hell.

The Bible (see Table 10)

Over a quarter of the sample were noncommittal in their response to both items regarding what the Bible teaches concerning right and wrong (26.5% and 30.9%, in numbers 72 and 73 respectively, gave neutral responses). The remainder of the sample were largely divided (means of 2.7 and 3.0, respectively).

Church Authority (see Table 11)

The subjects by-and-large agreed that a Catholic is

obliged to follow the moral teachings of the Catholic Church (#63, mean 2.6) but reserved the right to be able to question Church teachings (#96, mean 3.4). They disputed, quite ardently, the suggestion that the Church decide what is right and wrong (#90, mean 3.7). The subjects were divided as to whether or not to follow what the priest says concerning right and wrong (#90, mean 3.0) and disapproved, quite emphatically, with the Church imposing punishments, such as excommunication, on its moral deviants (#43, mean 4.0).

Miscellaneous Religious Items (see Table 12)

Subjects opposed the statement that religion has nothing to offer them (#33, mean 4.0), but were divided, and otherwise reticent, about making a strong statement for or against religion making you a better person (#22, mean 3.0). A majority agreed that everybody needs to pray (#4, mean 2.5) and a belief in life after death was widely affirmed (#1, mean 2.0). Opinion favored the statement that religious courses facilitate moral education (#89, mean 2.6).

Locus of Morality (see Table 13)

Table 13 isolates five of the items which most explicitly questions teens on the source of morality. Few agreed

that moral goodness depends on what the majority practice (#85, mean 3.7) and, similarly, most disagreed with the statement that majority practice determines what make things right or wrong (#88, mean 2.1). There was a marginal affirmation that moral laws have their source in God (#94, mean 2.8), while most indicated that moral laws have been worked out by people for living harmoniously (#95, mean 2.4). Finally, there was very strong concurrence that each must follow their individual conscience in making moral decisions (#99, mean 1.9). In the wording of item #99, the word "must", which indicates necessity, would have better been replaced by "should", which connotes moral choice.

Obedience, Freedom, Responsibility (see Table 14)

Most of the subjects indicated that they take obedience to authority seriously, more indicating respect for parental authority (#58, mean 2.3) than for the authority of teachers, police, and others (#59, mean 2.5). The sample clearly denied the statement that they have too much freedom (#66, mean 3.8), and also protested the charge of irresponsibility (#62, mean 3.7).

Suicide and Morality (see Table 15)

The youth in our sample censured suicide on moral

grounds (#23, mean 2.0) and would not allow that life's getting unbearable makes it permissible (#24, mean 4.1). An equally strong opinion was evoked concerning the moral reprehensiveness of the elderly or sick committing suicide (#51, mean 4.0). However, when the factor of death being the natural result of withdrawing medical care was added, opinion shifted radically, the majority believing in the right to choose death in such circumstances (#50, mean 2.5).

Smoking, Drugs, and Alcohol (see Table 16)

Most did not see smoking as immoral (#30, mean 3.6) and most, though fewer, disagreed that intentionally getting drunk is sinful (#32, mean 2.6). Opinion shifted with respect to illicit drug use (#31, mean 2.7) although there was noticeable division.

The Morality of Sharing (see Table 17)

Very few concurred with the suggestion that having more material goods than we need is immoral (#6, mean 4.0). However, both items indicating the moral necessity of sharing material goods with the needy were ratified by the majority (#34, mean 2.5; #98, mean 2.6). It should be noted that the wording of item #6 leaves the interpretation of the word "need" wide open making it impossible to determine

what meaning was taken by various respondents. For instance, one may have regarded owning a car to get to a job ten kilometers away as a necessity while another may have realized that the distance could be walked each day. Both may have believed in the immorality of extravagance and the impracticality of walking ten kilometers to work each day, and yet have given a different response to the item.

General Statements on Morality (see Table 18)

The sample, as a whole, strongly affirmed that loving oneself is an integral part of morality (#57, mean 2.0), and moral rectitude was seen by most as being necessary for health and happiness (#92, mean 2.5). Opinion was divided regarding the statement that the moral code that was in place for our parents is still relevant today (#74, mean 3.0), but the majority agreed that the moral laws of the Catholic Church still apply (#75, mean 2.4).

Minority Group Prejudice (see Table 19)

Response to item #7 indicates that a strong majority believed that it is morally culpable to hate someone of another race or nationality, although the wording of the item does not make it clear whether the hate referred to is because of nationality or not (mean 2.3). In item #17 the result is similar: a sound majority disagreed that minority

groups deserve to be ridiculed (mean 3.8).

Equality of the Sexes (see Table 20)

Recognition of sexual equality was regarded as a moral obligation by almost the whole sample (#93, mean 2.0). Item #20 on the support of babies born out of wedlock was included here because it represents a concrete example of the principle enunciated in #93; support, here, for sexual equality was equally in evidence (mean 1.9).

Government Issues (see Table 21)

There was modest support for the statement that it is our government's duty to oversee justice even in foreign lands (#21, mean 2.7). More respondents regarded it as being government's obligation to see that people are employed (#83, mean 2.4).

The Environment (see Table 22)

Very strong beliefs were in evidence in the responses to both items relating to the environment. Item #68, regarding our responsibility to take care of the environment, yielded a mean of 1.9. The culpability of destroying plants and animals needlessly elicited similar agreement (#69, mean 1.9).

Euthanasia (see Table 23)

The majority believed that it was the parents' right to make a decision regarding the giving of medical treatment to the severely handicapped (#49, mean 2.5). Most disagreed, many in strong terms, that retarded babies should be allowed to die (#48, mean 3.8).

Schoolwork and Cheating (see Table 24)

The sample was largely divided in its response to the idea that refusing to do schoolwork as well as possible is a moral issue (#86, mean 3.1). Most agreed that cheating on exams is immoral (#79, mean 2.6).

Some Contemporary Issues (see Table 25)

Most of the sample affirmed that single persons should be allowed to adopt (#27, mean 2.1). Very strong support was given to the statement that physical abuse is wrong (#47, mean 1.7). A slight majority favored capital punishment (#60, mean 2.5). As to whether television violence and pornography are morally harmful, the response was quite divided (#71, mean 3.2). Opinion was also split on the question of scientific genetic manipulation (#78, mean 2.9). Most disavowed the statement that business people have a right to charge as high a price as demand permits

(#18, mean 3.5), although the wording on this item is problematic: business people usually do have a right to charge what they want for products. The question is, is it morally correct for them to charge as high a price as they can get?

Miscellaneous Items (see Table 26)

The subjects roundly disputed the idea that anger is morally wrong (#52, mean 4.0). Moderate agreement was evidenced in response to item #55 which states that refusing to forgive is morally wrong (mean 2.7). A largely neutral response was given with respect to the morality of astrology (#64, mean 3.2). Most felt a moral obligation to the lonely, the suffering, and the weak (#67, mean 2.3), while opinion was divided concerning the morality of telling a lie to protect a friend (#82, mean 2.9).

B. Comparisons of Subgroup Responses to Likert Scale Items

In this section, comparisons will be made between subgroups of the whole Catholic high school sample. In order to obtain some indication of what degree of difference may be worth noting on any given item, the sample was randomly divided into two equally sized groups, each with 102 subjects, and the means of these two groups compared on each

item. This process theoretically eliminates differences, the resulting comparison indicating the range of mean differences which are the result of purely random or chance variance. Of the 101 random mean item differences, 95 lay between .0 and .2 inclusively, the remaining six differing by .3. Thus, a difference of .4 or more may quite safely be assumed to indicate a true difference, i.e., variance due to factors inherent in the subgroups, providing neither of the groups is too small. A difference of .3 between means, while in most cases probably indicating systematic influences, have not been explored in the following analysis.

Gender Differences

Males and females differed by .4 or more on sixteen items, almost half of these items being related to sex. More females than males agreed with the statement that teenagers are too free with sexual activity (#14, 2.9 vs 3.4). Similarly, females responded more conservatively to the issues of premarital sex (#15, 2.9 vs 2.5), extramarital sex (#84, 2.2 vs 2.6), violence and pornography on television (#71, 2.9 vs 3.4), and, most dramatically, on prostitution (#66, 2.0 vs 2.8). Interestingly, on the issue of artificial birth control, the female subjects were more liberal than the males (#25, 4.2 vs 3.8), as they were on the issue of homosexuality (#2, 2.8 vs 2.3).

In response to questions where sex was not overtly an issue, most of the results tend to reinforce the traditional stereotype of females being more passive and caring, and males being more aggressive and bellicose. More females than males affirmed the culpability of physical abuse (#47, 1.4 vs 1.8), and more females than males opposed stealing (#12, 4.0 vs 3.6), charging as high prices as customers will pay (#18, 3.8 vs 3.2), war (#36, 4.3 vs 3.9), capitol punishment (#60, 2.7 vs 2.2) and speeding (#80, 3.7 vs 3.2). Fewer females affirmed that our government has an obligation to see that justice is done in foreign lands (#21, 3.0 vs 2.6), but more females than males disputed the statement that religion makes you a better person (#22, 3.3 vs 2.8).

Differences Between Grade Levels

There were ten items where a difference between grade 10 students' responses, and grade 12 students' responses, was .4 or more. Keeping in mind that this is not a longitudinal study, we may nevertheless hypothesize that these differences might denote an incremental change in attitude over the high school years. In examining the differences on these same items between grade 10 and grade 11 students, then between grade 11 and grade 12 students, no "reversals" were found, thus lending some weight to the hypothesis. In exploring the responses to these items, we may, then, ten

tatively conjecture that these differences represent maturation factors or the impact of the high school milieu.

The grade twelve subjects were more liberal with regard to both smoking (#30, 3.8 vs 3.2) and drugs (#31, 2.9 vs 2.4), but more censorious of extramarital sex (#84, 3.2 vs 2.8), even if partners agree (#87, 3.2 vs 2.8). Grade twelve subjects apparently found making fun of others to be less reprehensible than did the juniors (#16, 2.34 vs 1.94), whereas they condemned the ridicule of minorities more severely (#17, 3.94 vs 3.53). The senior subjects objected more to the statements that the immoral go to Hell (#53, 4.73 vs 4.18), and that celibacy is better than marriage (#70, 4.2 vs 3.8). The greater affirmation of the grade twelve subjects that one must follow the dictates of one's conscience (#99, 1.66 vs 2.19) is consistent with their stronger stand, relative to the grade ten subjects, that the decision to have an abortion is up to the pregnant woman (#9, 2.5 vs 2.1).

It should be noted that, while the above analysis may indicate development on those particular issues over the high school years, the greatest shift in moral attitudes seemed to occur between grades ten and eleven and not between grades ten and twelve as may have been expected. On the ten above mentioned items, where the change that takes place has the appearance of being incremental, the most

dramatic change occurs between grades ten and eleven on eight of the items with only one item indicating the converse. Moreover, there were nine shifts of .4 or greater between grades ten and eleven that are partly or wholly reversed between grades eleven and twelve.

Of the nine items where a true difference was noted between grades ten and eleven and then followed by a reversal in grade twelve, four were complete turn-arounds where the grade twelve subjects' means reverted very near to that of the grade tens'. The grade eleven subjects more vigorously affirmed a belief in life after death than did the grade tens (#1, 2.1 vs 2.6); the grade twelve group holding slightly less conviction on this than the grade tens (2.2). The grade elevens were more disapproving of homosexuality than grade tens (#2, 2.1 vs 2.6); the grade twelvers evinced more tolerance than both (2.7). The grade eleven group, more than the grade tens, opposed the statement that teenagers are overly promiscuous (#14, 3.4 vs 3.0) and were less critical of prostitution (#66, 2.8 vs 2.4); the grade twelve subjects reverted to the grade ten position on both items.

Five items remain where a true difference was observed between grade ten and grade eleven subjects but where some backsliding occurred in grade twelve. Only the former divergences will be noted. Grade eleven subjects more strong

ly censure racial and national prejudice than did the grade tens (#7, 2.1 vs 2.5); they more clearly decried the belief that youth are irresponsible (#62, 3.9 vs 3.5); and they more strongly opposed the statement that abortion is wrong, even if the mother's life were in danger (#11, 3.7 vs 3.3). With the idea that business should charge the highest price they can get, grade eleven students were more likely to concur than the grade ten students (#18, 3.2 vs 3.6); as to whether religion courses teach morality, the grade eleven students were more likely to dissent (#89, 2.8 vs 2.4). Another possible explanation with regard to the apparent backsliding of the grade twelve students is that they were more likely to be able to detect weaknesses in the wording of items and to respond on a more sophisticated level of understanding. As a result of a flaw in the construct validity of #18, for example, a younger student may indicate agreement with the statement believing that it is morally acceptable for businesses to charge as high a price for merchandise as they can get; on the other hand, an older student may indicate agreement with the statement insofar as businesses do, in fact, usually have that right yet may believe that, in practice, it is often morally unacceptable.

Differences Between Adolescents of Married and Divorced Parents

The progeny of divorced parents differ by .4 or more from their peers of married parents on only eight items. Students whose parents are divorced are more likely, than those whose parents are married, to:

1. disagree that teens have too much freedom (#61, 4.4 vs 3.7),
2. agree that the elderly and sick have the freedom to choose death (#50, 2.1 vs 2.7),
3. disagree that abortion is murder (#10, 2.7 vs 2.3),
4. agree that fathers should help support babies resulting from premarital sex (#20, 1.6 vs 1.9),
5. disagree that suicide is wrong (#23, 2.20 vs 1.85),
6. agree that the Catholic church is too strict about divorce (#40, 2.5 vs 2.9), and
6. disagree that lying to protect a friend is morally right (#82, 3.24 vs 2.89).

The progeny of separated and widowed parents, although apparently at significant variance to the above two groups, are not included among these observations because their numbers were too small (7 and 9, respectively) to render significant results.

Comparison of Drug Users with Non-Drug Users

Although the number of students who indicated that they often take street drugs was too small for a useful comparison (N=11), those indicating that they sometimes used drugs was much larger (N=48) and therefore provides the data for comparison purposes here. The group who sometimes takes drugs was widely divergent from those who do not, a difference of .4 or more was indicated on over one third of the items. In order to illustrate the pattern of disagreement, a list of those items where a difference of .5 or more occurred will suffice.

Students who indicated they sometimes take street drugs were more likely, than those who indicated that they never take drugs, to: (from greatest to least deviation)

1. disagree that taking drugs to get "high" is immoral (#84, 3.17 vs 2.30),
2. agree that premarital sex is acceptable when partners love each other (#15, 1.96 vs 2.91),
3. disagree that extramarital sex is immoral (#5, 4.50 vs 3.88),
4. disagree that premarital sex is immoral (#5, 4.50 vs 3.88),
5. disagree that abortion is murder (#10, 2.88 vs 2.20),
6. agree that living together is a good way to deter-

mine marriage suitability (#13, 2.00 vs 2.72),

7. disagree that teens are too promiscuous (#14, 3.65 vs 2.97),
8. disagree that sinners should go to confession (#44, 3.48 vs 2.79),
9. disagree that television violence and pornography harm morals (#71, 3.67 vs 3.01),
10. agree that speeding is acceptable if you do not get caught (#80, 3.56 vs 2.88),
11. disagree that practicing a religion makes you better (#22, 3.46 vs 2.88),
12. disagree that birth control is wrong (#25, 4.38 vs 3.82),
13. disagree that smoking is immoral (#30, 3.94 vs 3.39),
14. disagree that priests have moral authority (#90, 3.44 vs 2.88),
15. disagree that missing Mass is immoral (#3, 4.15 vs 3.67),
16. disagree that everyone needs to pray (#4, 2.36 vs 2.85),
17. disagree that we owe our existence to God (#45, 1.95 vs 2.42),
18. agree that the elderly and the sick should be permitted to die without medical care if they so choose (#50, 2.13 vs 2.67),
19. disagree that teens are not responsible enough

(#62, 4.10 vs 3.60),

20. agree that birth control is needed for those engaging in premarital sex (#65, 1.88 vs 2.35), and
21. disagree that moral laws come from God (#94, 3.18 vs 2.73).

Comparison of Regular Smokers and Non-Smokers

In comparing those who smoke often with those who do not smoke at all, it was found that, in a similar manner to the comparison of drug users to non-drug users, the two groups differed by .4 or more on almost one third of the items. A more detailed exploration revealed that a full 22 of these items were among those items on which drug users differed from non-drug users. Crosstabulation confirmed that four-fifths of the regular smokers also used drugs sometimes or often; also, of the 130 non-smokers, 113 were non-drug users, thus explaining the high correlation of results.

Because of the high correlation between smokers and drug-users, we need only determine those items on which smokers differ from <u>both</u> non-smokers and drug users in order to isolate the correlation of smoking, alone, with moral attitudes. There were only four such items on which a mean difference of .4 or more was found between both non-smokers and drug users but, because the number of smok-

ers who do not take drugs is too small to yield significant results, even these are not worthy of inclusion here.

Comparison of Religious and Non-Religious Students

Since the Adolescent Attitude Questionnaire includes items on both church attendance (#107) and prayer (#106), we are in a position to examine both of these commonly used indicators of religious orientation. The variance between those who attended Mass regularly and those who did not attend Mass at all was greater than the variance between those who prayed individually and those who did not. In crosstabulating the two groups it was found that the group who both prayed and attended Mass regularly is almost identical with the group who attended Mass regularly. Thus, comparing those who attended Mass regularly with those who do not is bound to produce more polarized results than comparing on the basis of prayer.

Since the two subgroups divided according to church attendance differed by .4 or more on 61 of the 101 items, it becomes almost as relevant to examine those items on which the groups concur as it is to show their differences, thus, the means of the two groups, as well as their mean differences, are shown for all 101 items in Table 27. Means and mean differences for those divided according to prayer are also included for easy comparison.

As a whole, those attending Mass regularly evidenced more disdain for abortion, birth control, divorce, suicide, and drugs, than did those who never attend Mass. Those who pray, compared to those who do not, followed a similar pattern although generally less polarized. Exceptions to these patterns are found in the responses to item #11 on the issue of abortion where the mother's health is a factor, and item #50 on the issue of euthanasia. On these items between group differences were negligible. Also, on item #37, related to divorce, and #32, about getting intoxicated, those divided according to prayer were more polarized than those divided according to church attendance and, on the latter item, there was little difference between the church goers and the non-church goers.

Those indicating religious devotion, either through regular church attendance or prayer, were also less permissive in response to all sexual issues than their non-religious counterparts. All groups, however, denounced the notion of celibacy being morally superior to marriage. Again, on sexual items, the dichotomy between those who pray and those who do not was not as great as that between those divided according to church attendance, the exception being in response to item #66 on prostitution where the difference was negligible.

On all but two items relating to God, religion, reli-

gious beliefs, the importance of morality, the Bible, and Church authority, the religiosity and orthodoxy of those attending church and those who pray, is readily apparent. The exceptions to this were items #43 on excommunication, and #96 on questioning what the Catholic church teaches about morality, on which items the religious and non-religious groups were nearly congruent in opposition to church authority. Generally, the religiosity of those who pray was not as pronounced as those always attending Mass, the exceptions being in response to items #4 on prayer, #3 on what religion has to offer teenagers, and #89 on religious courses.

The religiously oriented groups were more inclined to decry television violence and pornography, cheating on exams, and genetic manipulation. They were more apt to advocate forgiveness, helping the unfortunate, doing one's best at school, and the need for government to promote justice, even in foreign lands. There was little contrast between the religious, and the non-religious, on the issues of civil law, war, obedience, prejudice, the environment, employment, and sexual equality. Those who pray, however, protested, more ardently, the build-up of weapons, capital punishment, and the right of businesses to charge as high a price as they can fetch.

Crosstabulation between those attending church regular

ly, and those who sometimes take drugs, reveals that only two subjects were found in both groups (N=42 and N=48, respectively). Thus, the variance found between regular church goers and non-church goers virtually includes the variance found between drug users and non-drug users. If we eliminate those items where the dichotomies in both comparisons are held in common, the items remaining should indicate where religious affiliation, alone, is the significant factor related to attitudinal differences. These, then, are the items where a difference of .4 or more was discovered after the effect of drug use has been filtered out:

1, # 2, # 6, # 8, # 9, #12, #19, #24, #28, #29, #33, #34, #37, #39, #40, #41, #42, #46, #48, #49, #53, #56, #67, #72, #73, #74, #76, #78, #86, #87, #97.

Items where those divided according to drug use indicated a true difference but where those divided according to church attendance did not are: #80, #59, #61, and #102.

Those subjects who indicated they attend Mass only sometimes (N=105) scored, on all items, in-between those who indicated they always attend and those who attested they never attend. The "sometime" attenders tended to side more with the regular attenders on the religious items. The scores for sometime attenders were also consistently very similar to the scores of those who pray and, for this reason, have not been included in Table 27. Crosstabulation

Table 17a Responses of Catholic High School Students to the Adolescent Attitude Questionnaire Showing Two Measures of Religiosity

		ATTENDS MASS			PRAYS BY SELF		
		YES	NO	DIF	YES	NO	DIF
1.	There is life after death.	1.8	2.5	0.7	1.9	2.4	0.5
2.	Homosexual behavior is morally wrong.	2.1	2.6	0.5	2.5	2.4	0.1
3.	It is morally wrong to miss Mass on Sunday without a valid reason.	3.1	4.0	0.9	3.7	4.1	0.4
4.	Every person needs to pray.	1.9	3.0	1.1	2.2	3.4	1.2
5.	It is morally wrong for unmarried couples to live together.	3.3	4.5	0.9	3.9	4.4	0.6
6.	It is morally wrong to have more material goods than we need.	3.9	4.3	0.4	4.0	4.2	0.3
7.	It is morally wrong to hate someone of another race or nationality.	2.0	2.4	0.4	2.2	2.3	0.1
8.	A single girl who is expecting a baby should go through with it and have the baby.	2.0	2.4	0.4	2.2	2.6	0.4
9.	Whether or not to have an abortion should be a personal decision of the woman who is pregnant.	2.8	1.9	0.9	2.4	2.0	0.5
10.	Abortion, even in the first 3 months, is murder.	1.9	2.9	1.0	2.2	2.8	0.6
11.	It is wrong to take away the life of an unborn baby even if its birth is a danger to the health of its mother.	3.4	3.6	0.2	3.4	3.7	0.3
12.	Stealing is sometimes morally right.	4.0	3.5	0.5	3.9	3.4	0.5
13.	A good way of finding out whether you want to marry someone is to live with that person.	3.0	2.2	0.8	2.6	2.3	0.3
14.	Teenagers, today, are too free with sexual activity.	2.8	3.2	0.5	3.0	3.6	0.6
15.	If you love someone it is morally right to have sexual intercourse with that person even though you are not married.	3.2	2.2	1.0	2.8	2.2	0.6
16.	To make fun of another person is morally wrong.	2.0	2.1	0.1	2.1	2.4	0.4
17.	Some minority groups deserve to be ridiculed.	4.0	3.8	0.2	3.8	3.7	0.1
18.	Business people have a right to charge as high a price as their customers will pay.	3.3	3.2	0.1	3.6	3.1	0.5
19.	Pregnant teenage girls should keep their babies.	2.7	3.1	0.4	2.8	3.2	0.4
20.	When an unmarried couple become pregnant the father should help support the baby.	1.7	1.9	0.2	1.9	1.9	0.1
21.	Our government has an obligation to see that justice is done even in foreign countries.	2.5	3.1	0.7	2.6	3.1	0.5
22.	Practicing a religion makes you a better person.	2.5	3.6	1.1	3.0	3.3	0.3
23.	Suicide is morally wrong.	1.9	2.4	0.5	1.8	2.3	0.5
24.	It is morally right to commit suicide if life gets unbearable.	4.1	3.7	0.6	4.2	3.8	0.3
25.	Using artificial birth control such as the pill to prevent the birth of a baby is always wrong.	3.5	4.3	0.8	3.9	4.3	0.4
26.	To destroy or damage property is morally wrong.	1.7	1.9	0.2	1.8	2.0	0.2
27.	Single person should be allowed to adopt children.	2.0	2.0	0.0	2.0	2.3	0.3
28.	Homosexuality or lesbianism is unnatural.	1.9	2.3	0.4	2.3	2.1	0.3
29.	Having an abortion during the first 3 months is no different than removing any other unwanted bodily tissue.	4.2	3.3	0.9	3.8	3.4	0.5
30.	Smoking is morally wrong.	3.3	3.8	0.5	3.4	4.0	0.5
31.	Taking drugs so you get "high" is morally wrong.	2.4	3.3	0.9	2.5	3.3	0.7
32.	Getting drunk, even intentionally, is not a sin.	2.5	2.5	0.1	2.7	2.2	0.4
33.	Religion has nothing to offer teenagers today.	4.1	3.5	0.6	4.1	3.4	0.8
34.	Sharing material goods with the poor is a necessary part of being morally good.	2.2	2.8	0.6	2.4	2.7	0.3
35.	War is morally wrong.	2.0	2.0	0.0	1.9	2.2	0.3
36.	War, even nuclear war, is justified to protect ourselves.	4.0	4.1	0.0	4.1	3.9	0.3
37.	Divorce is morally wrong.	3.0	3.4	0.4	3.0	3.6	0.6
38.	If a married couple do not have a happy marriage they should get a divorce.	3.1	2.5	0.6	2.9	2.4	0.5
39.	If a couple is unhappy in their marriage they should separate but not be allowed to marry someone else.	3.4	3.8	0.4	3.6	3.8	0.2
40.	The Catholic Church is too strict about divorce.	3.2	2.4	0.8	2.9	2.5	0.4
41.	Each person should decide for him (her) self what is right or wrong.	2.3	1.9	0.5	2.1	1.7	0.4
42.	The Catholic religion through its leaders should decide what is morally right or wrong.	3.5	3.9	0.4	3.7	3.8	0.1
43.	The Catholic church should impose punishments such as excommunication on people who disobey its moral laws.	3.9	3.9	0.1	4.0	3.9	0.2
44.	If a person sins he (she) must go to confession for sins to be forgiven.	2.5	3.5	0.9	2.9	3.3	0.4
45.	We owe our existence to God.	1.8	2.5	0.7	2.0	2.5	0.5
46.	God became man as Jesus Christ.	1.9	2.6	0.7	2.1	2.7	0.6
47.	Physically abusing another person is wrong.	1.5	1.7	0.2	1.6	2.0	0.4
48.	A retarded baby should be allowed to die.	4.0	3.5	0.6	4.0	3.4	0.5
49.	The parents of a severely handicapped child should have the right to decide if medical treatment should be given.	2.7	2.3	0.4	2.6	2.5	0.2

Table 17b Responses of Catholic High School Students to the Adolescent Attitude Questionnaire Showing Two Measures of Religiosity	ATTENDS MASS YES	NO	DIF	PRAYS BY SELF YES	NO	DIF
50. Elderly or sick person should be allowed to die without medical care if they wish.	2.5	2.4	0.1	2.8	2.4	0.2
51. Elderly or sick person should be allowed to commit suicide.	4.0	3.7	0.3	4.1	3.8	0.5
52. Anger is morally wrong.	3.9	4.0	0.1	4.0	4.0	0.0
53. Persons who commit morally wrong acts will go to hell.	3.7	4.1	0.4	3.9	4.1	0.2
54. There is no such thing as mortal sin.	3.8	3.2	0.6	3.7	3.3	0.4
55. To refuse to forgive other persons is morally wrong.	2.4	3.0	0.6	2.8	2.9	0.4
56. To be morally good, one has to believe in God.	3.3	3.7	0.4	3.4	3.8	0.4
57. Loving oneself is an important part of morality.	1.9	2.1	0.2	1.9	2.3	0.4
58. To obey one's parents is an essential part of good Christian living for teenagers.	2.3	2.4	0.1	2.2	2.5	0.2
59. To obey teacher, police and other authorities is an essential part of being a good Christian teenager.	2.5	2.6	0.2	2.4	2.9	0.6
60. Capital punishment should be the punishment for murder.	2.6	2.3	0.3	2.6	2.1	0.5
61. Teenagers today have too much freedom.	3.6	3.9	0.3	3.6	4.2	0.6
62. Teenager, today, do not take responsibility for their actions.	3.6	3.8	0.2	3.6	4.0	0.4
63. A Catholic has an obligation to follow the moral teachings of the church.	2.4	2.9	0.6	2.5	2.9	0.4
64. To believe in astrology is morally right.	3.3	3.1	0.1	3.2	3.2	0.1
65. Teenagers who engage in sexual intercourse have an obligation to use birth control to prevent unwanted pregnancies.	2.7	2.1	0.6	2.3	2.0	0.3
66. Prostitution is morally wrong.	2.2	2.7	0.6	2.3	3.1	0.8
67. Doing something for the lonely, the suffering, the weak is a necessary part of being good.	2.1	2.6	0.5	2.2	2.6	0.4
68. We have a moral responsibility to take care of the environment.	1.6	1.9	0.3	1.8	1.8	0.1
69. To destroy plants and animals needlessly is morally wrong.	1.7	2.1	0.3	1.8	2.1	0.3
70. It is morally better to remain celibate than to marry.	4.1	4.1	0.0	4.0	4.1	0.1
71. Violence and pornography on T.V. are harmful to people's morality.	2.8	3.5	0.7	2.9	3.8	0.9
72. The Bible tells us what is right and wrong.	2.4	3.2	0.8	2.6	2.9	0.3
73. Much of what the Bible tells us about what is right and wrong is not relevant for today.	3.3	2.6	0.8	3.1	2.7	0.5
74. The moral rules that were good for my parents don't apply today.	3.2	2.7	0.6	3.2	2.8	0.6
75. The moral laws of the Catholic Church still make sense today.	2.3	3.2	0.9	2.5	3.1	0.6
76. The buildup of weapons by nations is morally wrong.	2.3	2.6	0.4	2.2	2.8	0.6
77. Nuclear warfare is always immoral.	2.1	2.3	0.2	2.0	2.3	0.3
78. Science should not use genetic manipulation to interfere with the creation of human beings.	2.7	3.1	0.5	2.9	3.2	0.3
79. Cheating on exams is morally wrong.	2.4	2.8	0.4	2.5	2.9	0.4
80. Speeding is permissible as long as you don't get caught.	3.4	3.3	0.1	3.6	2.9	0.7
81. To tell lies is to be dishonest.	---	---	---	---	---	---
82. It is morally right to tell a lie to protect a friend.	2.9	2.8	0.1	3.0	2.6	0.4
83. Governments have a moral obligation to make sure that people have employment.	2.4	2.3	0.0	2.3	2.4	0.1
84. To have sexual intercourse with someone other than one's married partner is morally wrong.	1.9	3.0	1.1	2.2	3.0	0.8
85. What makes things right or wrong depends on what the majority are doing.	4.1	3.8	0.3	4.0	3.7	0.4
86. It is morally wrong to refuse to do my schoolwork as well as I can.	2.8	3.3	0.5	3.0	3.3	0.3
87. As long as both partners in a marriage agree about extra-marital sex, it is morally right.	3.5	2.7	0.8	3.1	2.8	0.3
88. Just because the majority of teenagers do something does not make it morally right.	1.9	2.1	0.2	2.0	2.2	0.2
89. Religion courses help us to learn what is morally right.	2.5	3.1	0.6	2.4	3.3	0.9
90. We should follow what the priest says about what is morally right.	2.6	3.6	1.1	2.8	3.6	0.8
91. God's law of morality is another way of saying we should love one another.	1.9	2.1	0.2	2.0	2.2	0.2
92. The healthy, happy growth of human beings depends on their living morally good lives.	2.3	2.7	0.4	2.4	2.8	0.4
93. We have a moral obligation to recognize the equality of women with men.	1.7	2.1	0.3	1.9	2.2	0.3
94. Moral laws come from God.	2.4	3.3	0.8	2.7	3.3	0.6
95. Moral laws are rules people have worked out for living in peace and harmony.	2.3	2.4	0.0	2.3	2.6	0.3

Table 17c Responses of Catholic High School Students to the Adolescent Attitude Questionnaire Showing Two Measures of Religiosity	ATTENDS MASS YES	NO	DIF	PRAYS BY SELF YES	NO	DIF
96. The good Catholic does not question what the Church teaches about morality.	3.4	3.4	0.1	3.4	3.3	0.2
97. We must follow the laws of God even though they seem unreasonable.	2.9	2.6	1.0	3.1	3.8	0.5
98. We have a moral obligation to share material goods with the needy.	2.2	2.8	0.6	2.5	2.9	0.4
99. Each person must follow his/her conscience in making moral decisions.	2.0	1.9	0.2	1.9	1.8	0.1
100. Sexual intercourse is an expression of a lasting relationship.	3.1	3.2	0.1	3.2	3.0	0.2
101. Shoplifting from large department stores is morally right.	4.2	4.3	0.0	4.3	4.0	0.3
102. We should cooperate with the police in keeping law and order.	1.8	2.0	0.2	1.8	2.1	0.4

has revealed that only one fifth of those who sometimes attend Mass do not pray and, similarly, only about one fifth of those who pray never attend Mass, thus accounting for the similarity of response between those who pray and those sometimes attending Mass.

C. Replies to Open-Ended Questions

Question One: The Meaning of Goodness

As might be expected, there was a wide diversity of responses to the question of what it means to be good. Although a number of themes do emerge, the process of categorizing the responses is often quite arbitrary. It was possible to discern a total of 356 responses to this question, an average of 1.8 per student. The categories, and the number of responses subsumed by each category, are as follows: (in descending order of frequency)

1. **Being good means doing what is (morally) right.**

   Many students simply equated goodness with doing right; others included some description of what it meant for the them to be doing good, such as "to act sensible and correct" (sic). All such replies included in this category totalled 102.

2. **Replies where "self" was the focus.**

   In this category are included responses

where the student seemed to be indicating that, in some way, the individual is the locus of morality. Included here were such replies as "believe in self," "follow own standards providing they don't harm others," "do what feels right," "follow own beliefs," and "follow conscience." It should be noted that many of the responses included in category 1 may also have implied a reliance upon the individual as the locus of morality, thus the boundary between these two categories is not clearly drawn. For instance, "to do what I think is morally right," has been arbitrarily placed in the former category. Forty three replies were discerned as falling into category 2.

3. **Replies denoting an altruistic orientation.**

Included here were responses such as "to help others," "love others," "help those in need," "help society," etc. There were 57 responses of this sort.

4. **Following Society's Laws.**

"To follow the laws of society," and slight variations thereof, was an oft-repeated reply and make up the whole of this category. Forty-seven students included this type of response.

5. **Replies denoting a religious orientation.**

Thirty-nine responses indicated a religious base, such as "follow God's laws," "follow Bible," "live God's way," "believe in God," and "pray to God." Six of these related directly to the Catholic Church (e.g., "follow the laws of the Church").

6. **Replies indicating deference to parents.**

Twenty responses included reference to parents, such as "respect parents," and "follow wishes of parents."

7. **Responses relating Goodness to Happiness.**

"Do what brings joy and happiness," "be happy and spread happiness," are examples included here, of which there were 6.

8. **Miscellaneous replies.**

"Respect one another," "respect adults," "treat others as self," "be guilt-free," "good marks," "to have good intentions," "follow others who know better," are among the variety of responses which were not categorized.

Question Two: The Meaning of Sin

There were 201 replies to the question of what it means to sin, an average of 1.4 responses per student.

1. **To sin means to do what is (morally) wrong.**

   Included here were responses which were converse to the responses in category 1 to question 1. There were 95 of these.

2. **Sin means going against the self.**

   There were 30 responses indicating that to sin means "to go against one's moral code," "against one's conscience," "not to be oneself," etc.

3. **Harming, or failing to help, others.**

   Thirty responses indicated sin as being the converse of category 3, question 1, such as "hurting others," "not helping others," etc.

4. **Sin means going against society's laws."**

   "To go against society" and "break the law," are examples of the 27 responses included in this category.

5. **Religious oriented responses.**

   Twenty-eight responses indicated that sin is "going against God," "breaking Ten Commandments," "against the word of God," etc. Twelve of these referred to sin as going against the Catholic Church.

6. **Sin means going against parents.**

   Six respondents regarded sin as somehow going against the wishes of one's parents.

7. **Miscellaneous replies.**

"To disobey," "go against humanity," "go against neighbor," "to feel no point in living," "to be human," and "swear," are some examples of the variety of responses not categorized.

Question Three: Troubles Teenagers are Having Today

There were a total of 70 different responses, an average of 3.5 per student, to the question about what troubles teenagers are facing. The answers here were more clear-cut than those to questions 1 and 2, making categorizing easier. The categories and the number of responses subsumed in each are given in Table 28. The categories are self-explanatory except for "Miscellaneous" which included such responses as "getting into university," "proving self," "self-expression," "stress," "adults," "identity," "suicide," "being listened to," "obedience," "life," "handling emotions," and "technology."

Table 28 Responses of Catholic High School Students regarding Teenage Troubles

Problem	Number responding
Drugs	82
Parents	82
School	61
Relationships	53
Peer Pressure	50
Sex	47
Alcohol	45
Jobs, money	32
Future	19
Morality	16
Crime	12
Freedom (too little)	12
Society	10
Smoking	10
Police	8
Abuse, rejection	6
Miscellaneous	83

V. ANALYSIS OF RESULTS

In the preceding chapter, the results obtained in response to the Adolescent Attitude Questionnaire were presented in such a way as to be as free as possible from theoretical bias. In this chapter, the results will be compared to other studies using, initially, the framework offered by Bibby and Posterski. Following this, Berger's socio-religious framework will be utilized as a basis for exploring some of the contextual religious issues which this study raises.

A. Analysis in Comparison with Other Studies

In this section, our results will be analyzed primarily in relation to Bibby and Posterski's theories and findings as they were presented in The Emerging Generation. Direct comparisons of fact are difficult with surveys such as these because different questionnaires have been utilized, usually resulting in different scales, tabulation and wording of items. Keeping the proviso in mind that the methods are rarely commensurate, we shall examine the results and conclusions found in The Emerging Generation in the light of the data outlined in the previous chapter, bringing in data and issues from other studies where deemed relevant.

The figures on premarital intercourse uncovered in the

present study affirm that what Bibby and Posterski prefer to call the evolution of sexuality (as opposed to "revolution" because they perceive youth as simply following prevailing modes) is alive and well in Catholic High School populations. Where Bibby and Posterski found 80% of youth sampled to approve of premarital sex where strong affection is involved (a finding very similar to Herolds, and Thomas, 1978), 52% from the present sample favoured it, with 24% opposing on moral grounds. Unfortunately, because 25% indicated neutrality in the present study, and such a category was apparently not included in the other studies, it is difficult to tell how much the difference in figures denotes less permissiveness on the part of the Catholic students in this study.

Bibby and Posterski's findings on extramarital sex appear to closely parallel the results of this study with 12% of the respondents approving of it as opposed to 14% in the present study (Bibby and Posterski's figure for Catholics was 10%). Both studies found 26% to consider homosexuality morally acceptable, a finding not contradicted by Price (1982, see p. 36 above).

The responses on some of the religious items noted in the previous chapter generally concur with those of Bibby and Posterski. Where 80% in The Emerging Generation indicated belief in the divinity of Christ, 65% in the present

study concurred. While one may have expected the tendency to be reversed, the reader is reminded that difference in wording and the absence of a neutral category in the Bibby-Posterski study may be confounding the comparison. Similarly, slightly more in the Bibby-Posterski study (80% vs. 71%) indicated belief in life after death. Nearly three-quarters of the Catholic High School sample agreed that everybody needs to pray while 72% indicated that they actually do pray compared to 50% in Bibby and Posterski's study.

Bibby and Posterski estimated that 70% of Canadian youth have a spiritual orientation in spite of their seeming indifference to religious institutions. The present study indicates that Catholic High School students may have even greater spiritual leanings with 79% affirming that religion has something to offer youth and 75% affirming that they owe their existence to God. The fact that practicing a religion evoked a more neutral response (mean=3.0) indicates that institutional religion is not meeting the spiritual needs of youth, a conclusion also put forward by Bibby and Posterski. The general opposition to the Church as a moral authority, dispute over the need to confess one's sins, even the luke-warm response to biblical teachings, may all be further indications of disparity between the spiritual orientations of Catholic youth and Catholic institutions. This issue will be explored more fully in Part D below.

On the abortion issue, because of the strong stand taken against it by the Catholic Church, one might expect religious affiliation to be a significant factor. In the breakdown on abortion attitudes found in The Emerging Generation, Catholic students differed little from others when asked about the legality of abortion in cases where the female has been raped. When asked if abortion should be legalized for married women, 28% of Catholics agreed, as compared to 41% of Protestants and 65% of those without religious affiliation. The Catholic students in our sample followed a similar trend in opposing abortion on purely moral ground but softened their stance when other factors, such as danger to the mother's health, were considered. Without considering extenuating factors, Catholic students appear to side with Catholic teachings about the protection of the unborn; however, 68% of the students in our sample believed in the primacy of the right of the mother to decide the unborn child's fate (see Table 1, #9). The trend of youth toward individualism, as noted by Bibby and Posterski, seems to be in evidence here.

Two other issues on which the Catholic Church has taken a firm position are divorce and birth control. Only 11% of the youth in our sample censured the use of artificial birth control and more disagreed than agreed with the Catholic teachings on divorce. Here, again, we see disparity between youth and Catholic convention, with the youth align-

ing themselves with liberalizing influences.

There are some other indications in the data that suggest the secular influence on Catholic attitudes. More respondents believed that moral laws are rules worked out by people than believed that their source is God. That youth did not equate morality with belief in God but did link it with love of oneself and love for one another may suggest that they lean toward humanistic over religious suppositions or, at least, more humanistic views of Christianity. The egocentrism of youth may also have been a factor here. The majority of Catholic students indicated that a good Christian questions Catholic teachings on morality implying, perhaps, that the Church must answer to the beliefs of the laity much in the manner suggested by Berger. Again, the majority of respondents disagreed that church leadership should decide what is right and wrong, and only 4% agreed that the Church should impose punishment for miscreants, both items tending to illustrate a secular undermining of Church authority.

There are, however, many indications that the Church and its teachings still hold sway over the youth. Most still believe that a Catholic is obliged to follow church teachings and the great majority see the importance of following one's conscience in making moral decisions (this being one of the explicitly stated goals of Catholic

schools as noted in Chapter II). Further, a majority agree that the moral laws of the Catholic Church still have relevance. More, in fact, believed that the moral code of the Church still made sense than believed that the moral rules that were good for their parents still held, possibly indicating that the Church is more responsive and flexible than are parents.

In both this study and Bibby and Posterski's there are strong indications that parents are problematic for many youth. Among the problems spontaneously listed by the youth in our sample as being the most crucial, parents share the dubious distinction of first spot. Bibby and Posterski have stated in their study that the young people's dissatisfaction with their parents is not simply an indication of rebelliousness. In our findings only about 12% disagreed that obeying one's parents is essential to good Christian living. This, and the high regard of the youth in our sample for civil obedience suggest that rebelliousness is not a major factor. Thus, the present findings lend credence to Bibby and Posterski's criticism of parents. These indications also tend to support their assertion that youth are looking for authoritative, as opposed to authoritarian, parents.

Because of disparities between males and females on such issues as dissemination of sexual materials and pornog-

raphy, and sexual permissiveness in general, Bibby and Posterski were concerned that the equality of the sexes may yet be a long time in coming. The items in this study which overtly relate to this issue indicate that Catholic youth are strong advocates of sexual equality. However, as with Bibby and Posterski's findings, a deeper probe of the data revealed significant differences between males and females in their attitudes toward sexual promiscuity, violence and pornography on television, and, especially, prostitution. The fact that there are significant differences between the attitudes of males and females in areas where gender is an issue--such as the treatment of females as sex-objects in pornography or the holding of double standards in sexual relationships--may be an indication that the principle of sexual equality may not go very deep.

Most of the youth in Bibby and Posterski's study indicated that they regarded the incidence of suicide amongst youth as a fairly serious problem. While the youth in our sample censured suicide on moral grounds, it did not stand out as one of the major troubles teenagers are having today. Here again, our methods are not commensurable since Bibby and Posterski used a Likert scale item for this issue while we were reliant on respondents bringing it up as a problem without prior suggestion.

Bibby and Posterski noted the development of "freedom-mindedness" among youth and cited this as perhaps the major value discontinuity between the generations. The right of individuals to free choice came up several times, in this survey, with respect to other issues and, further, the item which suggested that teens have too much freedom provoked strong dissent. Both of these factors lend support to Bibby and Posterski's findings.

B. Analysis of Sub-Group Results

In this section we will analyze some of the results obtained by breaking the total sample up into sub-groups. Apart from the gender differences mentioned in the preceding section, three areas stand-out with respect to the breakdown of results according to subgroups. The first is the correlation between those who sometimes take drugs and a more liberal attitude to sexual permissiveness as well as a stronger secular orientation to religious issues. The second is the strong correlation between regular smokers and sometime drug users. The third is the impact of religiosity on a whole spectrum of moral attitudes.

In the early years of increased drug use among youth, many were vocal about the effects of drugs on morality and moral attitudes. While drugs use has continued to be a problem among youth and a concern of the older generation,

little is said, these days, about the relation of drug use to morality. While by no means conclusive, the correlation of drug use with more permissive sexual attitudes found in our study, as well as the link between drug use and more negative attitudes to orthodox religion, leaves open the possibility that drug use is implicated in both the sexual revolution and secularization, and that the most liberal trends in our society may be linked to increased drug use among our youth. Leary and Alpert's warning concerning the effect of drug use on the 'Establishment' may, indeed, have been quite prophetic (cited in Kohn and Mercer, 1971).

That regular cigarette smoking can similarly be associated with these trends is perhaps more surprising and provokes some interesting conjectures: while censured primarily along health lines and, more recently, on the aggravation it gives to non-smokers, smoking rarely, if ever, is linked to moral or religious ideology. The link between cigarette smoking and drug taking is itself significant, apart from its relationship to moral attitudes, insofar as it may be a fairly accurate indicator of a youth's willingness to experiment with drugs. This conjecture, however, is quite beyond the scope of the present thesis.

The effect of church attendance can be seen in a wide variety of moral issues and this in itself tends to support the goals of the Catholic Church and the Catholic School

System, i.e., where Catholic youth are committed to the Church the influence of the Church is apparently successful according to its own goals. (A noteworthy exception to this is the fact that even those attending Mass regularly asserted their right to question what the Church teaches about morality.) This does not, of course, indicate the degree to which the Church is successful in winning the allegiance of its young people. Bibby and Posterski indicated that churches were failing, as institutions, to answer the needs of most young people and the results of this study do not contradict these findings.

C. Teenagers' Troubles

The responses to the question "What troubles are teenagers having today?" (see Table 27, Chapter IV) were significant insofar as the question is open ended and no prior suggestions were given as to how they could answer. That parents were listed among the top in the "troubles" category has already been commented on. Drugs were listed as frequently and, as seen in the previous section, their use, even on an occasional basis, is linked to other trends in morality, notably, sexual permissiveness and a shunning of religious convention. Schools were listed next and this again may be a further indication supporting Bibby and Posterski's contention that institutions are failing to win the allegiance of youth.

Relationships were next in line on the list of teenage troubles and this may be an indication that, although youth are turning toward close relationships as opposed to group companionship as noted by Bibby and Posterski, they are struggling with this shift in emphasis. While this requires greater exploration, it may be that increased intimacy is creating its own problems for those that are finding it, and that those not finding it may feel neglected or deprived. That sex may be the problem here is also a possibility. If by "relationships" some meant "sex" then these, combined with the number explicitly naming sex as one of the troubles teens are experiencing, may put sex considerably higher on the list, conceivably even on top.

Peer pressure is found next in order of frequency suggesting that a significant number of students feel greatly influenced by what others think and do. Alcohol was also high on the list of troubles and, given the widespread attitude that drinking is acceptable, this indicator may be quite significant. Economic concerns were listed quite frequently reflecting, perhaps, the depressed economic situation in society as a whole.

D. Religion, Secularization and Youth

While Bibby and Posterski did make note of the apparent inability of religious institutions to tap the spiritual in-

terests and propensities of the majority of the youth--a finding supported in the present study--little was done to explain why this is so and what the churches could do to address the spiritual needs and interests of adolescents. Suggestion was made that religious orientation and church going ought to be encouraged by parents even if they themselves do not have one, and idea which appears more as an after thought and which also seems to fly in the face of their own condemnation of parents for promoting an ethic at variance with their own practice. The framework developed by Bibby and Posterski is not adequate to explore religious issues and their impact on the moral domain and it is here that the wider perspective offered by Berger can shed light.

As outlined in Chapter II, Berger describes the present situation with respect to religion as being individualistic, a matter of choice or preference. Religions no longer create the social context but, rather, are forced to respond to secular forces at large. This is done through the creation of religious "sub-worlds", the dynamics of which come to resemble a market place of competing doctrines. The question here is: "What can religious institutions, in particular the Catholic Church, do to stay afloat in this sea of secularism and still offer something meaningful and relevant to its youth?"

In his book, The Heretical Imperative (1979), Berger emphasizes the qualitatively unique character of modern consciousness. "Modern consciousness," says Berger, "is a movement from fate to choice" (p. 11). In the realm of religion, Berger points to the American phrase "religious preference" as embodying the dilemma of traditional religion in the face of pluralism. In this age the individual is faced with the necessity of choosing what he will believe. This, then, constitutes what Berger sees as the heretical imperative: "heresy, once the occupation of marginal and eccentric types, has become a much more general condition; indeed, heresy has become universalized" (p. 31). The issue for religion, in Berger's view, is 'what can be done to face this heretical imperative'?

Berger sees three options open for religious thought given the present day pluralistic situation. The first is the deductive option which seeks to "reassert the authority of a religious tradition in the face of modern secularity" (1979, p. 61). The second, the reductive option, seeks to reinterpret one's tradition to meet the terms of secularism, this reinterpretation taken as being necessary in order to participate in modern consciousness. The third is the inductive option which looks to "experience as the ground to all religious affirmations" (p. 62). Berger goes to considerable length to describe all three options but regards the first two options as untenable.

The major disadvantage to the deductive option lies in the difficulty individuals will have maintaining the objective criteria of their tradition in face of the onslaught of modern consciousness. This process would seems to require rigidity and a refusal to ask the questions which modern consciousness compels. The main difficulty inherent in the reductive option is that the tradition, "with all its religious contents, tends to disappear in the process of secularizing translation" (1979, p. 62); in other words, with the reductive option, religion gets watered down and secular processes and premises tend to take precedence. It is worth noting here that Bibby, in The Fragmented Gods, has similarly described the plight of religion but with specific reference to Canada. Bibby likewise outlined two options which parallel Berger's deductive and reductive approaches, characterizing them as "traditional" and "experimental" respectively (1987, p. 251), holding them both to be inadequate for reasons not unlike those put forward by Berger.

The inductive option, in Berger's view, constitutes the only adequate way to address what he regards as the heretical imperative of this age. The inductive approach, as Berger would have it, derives its data from two sources: the first uses human experience as the starting point for religious reflection, the second uses historical analysis to trace religious traditions back to their experiential

roots. With respect to the former aspect, Berger would have us examine our own experience according to Husserl's dictum: "Back to the things as they are"; regarding the latter aspect, Berger would have us engage in "an open-minded encounter with other religious possibilities on the level of their truth claims" (p. 167, Berger's emphasis), confronting each tradition, in turn, with the question "How was it really?"

Insofar as Catholicism has adopted the first two options, Berger would contend that it is out of step with the heretical imperative of these times. If, as Berger contends, heresy is universal, the implication is that anything short of the open, exploratory and experiential encounter suggested in the inductive approach will fall short of meeting the spiritual requirements of the modern mind. This, then, would explain the disaffection which most of the students in the present study have with the Church.

The Catholic Church is thus faced with a quandry: the onslaught of modernism, according to Berger, renders the traditional institutional structures obsolete, and yet its is just this aspect of religion which the Church represents and seeks to preserve. It would seem that the Church could do much to inspire and encourage the devotion of its youth through implementing Berger's inductive option but that this approach would seem to threaten its very institutional

base. It is this writer's view that aspects of the inductive approach need to be reconsidered, particularly as they apply to institutional religion. Some of the difficulties of the inductive approach have been broached by Berger and these can serve as a starting point for the present critique.

The first difficulty inherent in the inductive option, according to Berger, consists in differentiating false from true religious experience. One solution to this dilemma, proposed by William James in The Varieties of Religious Experience (1958), is to examine religious experience in relation to the effect the experience has on the outward actions of the individual. Says James:

> If the fruits of life of the state of conversion are good, we ought to idealize and venerate it, even though it be a piece of natural psychology; if not, we ought to make short work with it, no matter what supernatural being may have infused it (1958, p. 91).

Berger rejects this moral criterion on the grounds that, in the realm of science we do not judge the validity of a theory in terms of the moral rectitude of its proponent, and, therefore we should not expect that truth value and good acts are necessary correlates in the religious sphere. A more correct solution, in Berger's view, is to sift and test the theories and proposals which emanate from mystical experience within the total context of that experience--a process which would include rational inquiry.

The second difficulty encountered in the inductive approach consists in determining a basis for preferring one revelation over another. Here, Berger turns to Ernst Troeltsch, for whom this question was a central concern. Troeltsch accepted that the relativity inherent in history and sociology extends to religion. Given this, the first task of historical scholarship is to determine what the great alternatives are with respect to religion, after which it becomes the job of the theologian to find a "normative measure that will transcend the 'merely historical' comparison" (1979, p. 150). This normative measure assumes a basis for comparability which Troeltsch believed to have found in the fact that "all religions relate to revelations of . . . a 'higher life' . . . . Thus all religions tend toward and intend the absolute, but this absolute is never empirically available . . . ." (p. 150). As with Schleiermacher, Troeltsch concludes that Christianity, while a relative form, has a "uniquely valid relation to the absolute" (p. 150). Here, Berger would have us bracket Troeltsch's christocentrism and look, instead, upon his method as a means of finding a solution to the problem of the grounds for heresy.

The final problem which Berger sees with the inductive model lies in the fallibility of its results which fails to appease the religious urge for certainty. It is with respect to the failure of liberals to be able to find infall-

ible credentials for Christ that neo-orthodoxy has revolted. Here, Berger agrees that absolute certitude will ever elude the inductive model but argues that

> there is a necessity of faith even for those who have directly experienced the 'reality of the unseen'" because "the quest for religious certainty is bound to be frustrated 'in this world' except for momentary experiences that can only be maintained precariously in recollection (p. 152).

And further:

> While there is no finality to any experience of truth in history, there is an unfolding process in which each instance of access to truth . . . is preserved and carried forward. Put differently, piety requires certainty, but not fanaticism" (p. 153).

And finally: "there is the mellow certainty that the authentic and true forces of reality will reassert themselves even in a wider context" (p. 153).

The implication of Berger's thesis with regard to the Catholic tradition needs clarifying. Much of what distinguishes Catholicism is its notion of "the Church" as it is embodied in Canon Law and its hierarchy and administration. The Church is regarded in terms of being the "mystical body" of Christ and to be invested with divinity. Catholic administration, therefore, is in some way posited as the earthly head of this mystical body standing in for the celestial head, Christ. While the various Protestant sects attempt to distinguish themselves through their theological

stands, the uniqueness of Catholicism lies primarily in its attempt to hold secure its notion of being the Church, a notion which negates any separation between its theology and institutions.

If Berger's reiteration of Pius XII's assertion that "Today we are all Protestants" (1979, p. 65) be true, then the Catholic concept of the Church must be in a precarious state. Indeed, there are many indications in the present survey that the religiosity of Catholic youth has little to do with a supposed mystical investiture, or even moral authority, of the Church. In this sense, Catholics' adherence to the Church may have more to do with habit than conviction, and an open and inductive exploration such as Berger champions would probably serve to bring this realization to the surface. Ultimately, habit would not be enough to secure devotion, and allegiance to the Church would cease to be synonymous with being a Catholic. One can only imagine that the face of Catholicism would become indistinguishable from Protestantism.

The realization that loss of the Church would seem to be an implication of Berger's thesis with respect to Catholicism, brings us to question him on the very grounds which he first established, i.e., the human experience of being covered by what, for Catholics, has been the sacred canopy of the Church. Berger has made it clear that much of human-

ity's sense of being at home in the world has been provided by religion in its institutional aspect. The inductive approach would seem to yield a more enriched personalized religion but would leave us homeless in the sense of being part of a universal religious community, a community whose life and institutions are felt to be sanctioned by divinity. Berger's inductivism would seem to leave us with religious subjects bravely facing God in their personal lives yet still encompassed by a social reality predicated on materialism. This Berger has permitted by excluding social and moral criteria from the religious domain.

We have already seen how Berger excluded moral criteria in differentiating false from true religious experience. Here he used the analogy that we do not judge the validity of Einstein's theory of relativity on the basis of his moral conduct. Berger uses a similar analogy to eliminate the social dimension from the inductive quest:

> even if one could demonstrate that Copernicus was an absolute fool with regard to the social realities of his age, this demonstration would not strengthen the theory that the earth is flat and that the sun moves around it (1979, p. 144).

In both cases Berger seems to be resorting to scientism without considering that religious paradigms are unique in that they subsume individual, social, moral and even scientific realities. Religious paradigms are, to hearken back to Berger's earlier thesis, sacred canopies which serve to

give ultimate meaning to all human endeavor. Thus, the truth value of religious constructs ought to rest on a broader foundation than the truths provided by the paradigmatic individuals in science.

In answering the question "What does religion have to do with morality?", William Hague, a proponent of the inductive approach, gives an argument which implies the inclusion of both a deductive and moral component in the religious quest:

> . . .even though moral values and moral laws could be attained by a rational inquiry into what is needed for man to live with his fellow man, the ordinary person, the man in the street is not so intelligent, not so exquisitely emotionally attuned to the needs of his neighbor that he can attain a fine sense or moral 'oughtness' on his own. Thus some authority is needed to teach morality. This authority is the enlightened religious teacher (1986, p. 182).

The implication here is that moral development, for the great majority, takes place within a framework which is established by paradigmatic individuals whose lives are exemplary in a multi-dimensional sense. Hague's clarification of what he means by "enlightened religious teacher" sheds more light on the nature of religious paradigms:

> a. "Enlightened"--. . . . By this I mean the person who has reached the highest levels of consciousness including not only learning but authenticity, autonomy, empathy . . . .
>
> b. "Religious"--. . . the fully developed human person is of necessity a religious person. That the high levels of human development he has

attained give him fuller consciousness, insight into himself and others, perspective, wisdom, hierarchies of values--which, as we have seen, are the essence of religion.

c. "Teacher"--Somehow this eminent person must convey his insights, his perspective to the ordinary person in terms intellectually understandable, emotionally moving and intensely motivational. Attempts through the abstractions of philosophy or more statements of rules most often fail. The great religious teachers have been those who have used the language of poetry, metaphors and parables to teach. They have underlined these words with the lives they have lived, and in some cases with the death they have gone to because of the words. (pp. 183, 184)

It is apparent that Hague sees the need for us to turn to those who have reached the highest levels of development for the wisdom and perspective which they offer. What is not as clear is that the religious founder's perspective also included a social component--that somehow their intuition and human insight is comprehensive of the social sphere and that their teachings provided the basis, not just for the individual's development, but also for the development of society. Religious founders thus not only provided the insights needed to enable us to live with our fellow man, but provided the basis for civilizations which widened the human circle and the very definition of who our neighbors are.

In The Sacred Canopy, Berger states that "The religious

traditions have lost their character as overarching symbols for society at large which must find its integrating symbolism elsewhere" (1969, p. 133). We are faced with the conundrum that the paradigmatic aspect of religion is lost to us with no answer as to where we will find the integrating symbolism which was the classical task of religion to provide. Berger, himself, does not broach this question and it would seem that his inductive option is not put forward as a means to fill this void. Rather, Berger seems to imply that modern consciousness compels us to find our home in homelessness.

It is interesting that Bibby, whose analysis of religious fragmentation in our society closely matches Berger's, does not advocate Berger's inductive model. Rather, Bibby sees the need for religion to reintegrate its spiritual orientation with a social concern and cohesiveness, and add to this its inherent, but often overlooked, dimension of individual self-development. Short of such a reintegration, religion will ever fall prey to the "Culture leads, religion follows" dynamic which Bibby maintains to be the plight of present day social reality (1987, p. 233).

The suggestion here is that homelessness is not viable in the long term. The yearning for the community of God--in Catholic terms, the Church--calls to be satisfied even if, as indicated in the present study, the religious

propensity of youth is not being satisfied by the institutions as they exist at present. Further, in purely pragmatic terms the need for an integrating symbolism has never been more abundantly felt. What the present writer would like to propose here is that wholeness, a uniting symbolism, is what humanity most urgently needs, and that moral and social criteria should not be eliminated from the inductive quest.

E. Summary and Conclusions

Our findings with respect to Catholic High School students in Edmonton tend to support many of the conclusions reached by Bibby and Posterski in their Canada-wide study. The value continuity which they found between generations is not contradicted in the present study and there was evidence in our study to support their contention that youth are more inclined to emphasize individual freedoms and to place themselves apart from institutions and larger groups. Bibby and Posterski's assertion that institutions may be failing to encourage creativity and enhance individual potential is partly supported by our data. There are apparently spiritual leanings and interests which are missed by the Church and many noted school as being a trouble area.

The Church, however, is by no means universally shunned. In many areas it is well regarded by most of the

youth and, especially, for those youth who regularly attend Mass, the Church has had a pronounced affect on their moral attitudes. Our data tends to support Sebald's conclusion that church going is the strongest deterrent to attitudes of growing sexual permissiveness, an area where many youth are encountering difficulties.

Bibby and Posterski emphasized that parents are suppressing the emergence of youth and there are several indications in our findings that this may be the case. Not only were parents on the top of the list of teenagers' troubles, in other areas where youth are experiencing difficulties, such as drugs, sex, and relationships in general, parents may actually be contributing factors where they could be exerting a positive influence.

A perspective largely missed by Bibby and Posterski in their analysis is the overriding influence of secularization on both youth and their parents. That parents are not communicating with youth in the sphere of morality may be an indication that they, themselves, have not yet come to grip with the lack of coherent standards once upheld and kept alive in the religious sphere. Somewhat ironically, Bibby and Posterski state that providing children with a religious orientation is advisable, even if the parents themselves are not so inclined. This seems to be a contradiction of their criticism of parents promoting standards for

youth which they do not uphold themselves.

We no longer have the "sacred canopy" which forms the basis of Berger's thesis, and how much this is missed, particularly by youth searching for an identity and who, according to Erikson, require a moral spring board, is not broached in Bibby and Posterski's analysis. The Catholic School system is the Catholic Church's attempt to fill this social void. In their own terms they have stated that they provide a Catholic based curriculum in order to support and reinforce the efforts of parishes and parents in this respect. Yet in spite of these efforts, the students seem to embrace a view of religion which is more privatized and humanistic, an orientation which fits the perspective provided by Berger.

As to Berger's proposals with respect to religious thought, it may be that Catholic religious education fails to adequately and fully address what he regards as the heretical imperative and thus fails to captivate its students. While the inductive approach may facilitate the emergence of a renewed enthusiasm for spiritual realities, the impact such an exploration may have on the institutional garb of the Catholic Church and the sociological role of religion in general is in need of clarification. Bibby's recommendation that religion retrieve the dimensions of self and society which secularism has usurped is an attrac-

tive option but the means whereby such a reintegration can be wrought is left unexplained. One of the imperatives of this age seems to be the need to widen one's perspective and to seek the unifying principle which religion has ever provided; yet, with respect to this imperative, humanity itself is at a stage of adolescence and is therefore understandably perplexed when confronting the needs of its youth.

VI. CONCLUSION

In this concluding chapter, the limitations of the present study will be explored followed by suggestions for future research and some of the possible implications the results of this study may have for those responsible for the religious education of today's youth.

A. Limitations of the Present Study

The obvious limitation of attitudinal surveys has been noted in Chapter II: i.e., the precariousness of generalizing attitudes to behavior. In the present study, the predictability of behavior from attitudes was not assumed; rather, the research was premised on the belief that attitudes are usually important and necessary, if not sufficient, antecedents of moral activity. Still, the limitation exists and it must be noted that the present study examines the conceptual component of moral activity only, leaving the affective and willing components out.

Yet another obvious limitation of this survey and others like it is the lack of compelling certainty in the results. Without having followed the traditional scientific method of proposing an hypothesis <u>a priori</u>, and proceeding in the established pattern to isolate key variables through control groups, etc., the conclusions are perforce more con-

jectural in nature. The present study trades compelling certainty for largeness of field resulting, it is hoped, in a greater understanding of the moral attitudes of Catholic high school students on a wide range of issues which may form the basis of further and more refined research in the future.

The Adolescent Attitude Questionnaire covers a broad spectrum of moral issues and the criteria for deciding which issues to include is subjective. In retrospect, however, a few points stand out for the present writer. Since the youth in our sample so strongly opposed war on moral grounds, and further, because not much research was found on this subject, a few more probing questions could be quite revealing. For instance, Tyler and McGraw (1983) have discovered that the individual's sense of moral obligation to prevent war is a strong antecedent to war preventing behavior such as joining protest marches, writing letters, etc. The inclusion of items worded to elicit the sense of individual responsibility on an encompassing issue such as peace may help give an indication of just how deep the concern for this issue is and how potent youth feel with respect to making changes. A similar approach may be applied to other global issues such as hunger, poverty and education.

Also with respect to issues covered on the question-

naire, it may have been illuminating to include a question on drinking habits in the demographics section, especially as alcohol was noted as a significant problem facing today's youth. Further, the inclusion of a question regarding the fallibility of the Pope would have provided yet another important indicator of the individual catholic's relationship to the Church.

Finally, it should be noted that the questionnaire was not tested for reliability or validity. Several problems with respect to construct validity were noted in Chapter IV and a thorough re-examination of the wording of items in light of this issue could only help enhance its effectiveness as a research instrument. The assumption that a high school population may not be sophisticated enough to perceive the sometimes subtle flaws in wording is in part supported by the fact that very few references were made to this problem in response to the last question appended to the questionnaire which asked which items the respondent found confusing. Nevertheless, it is ultimately impossible to discern the degree to which poorly worded items compromised the validity of the results obtained and, thus, the problems encountered with construct validity in the Adolescent Attitude Questionnaire must be acknowledged as a limitation of the present study.

Suggestions for Further Research

Some of the correlations found in the present study could be explored further in future studies. For instance, the high correlation between smoking and occasional drug use suggests that smoking could be used as an indicator of a willingness to experiment with drugs. A study of the relationship between drug use and sexual and religious attitudes may yield results which could be useful both for those in the drug abuse field and to religious and moral educators. Further exploration of the relationship between the belief in sexual equality and attitudes toward pornography, prostitution, physical abuse, and sexual promiscuity could yield insights into the apparent discrepancy between accepting sexual equality as an ideal and seeing its relevance in practice. Some of these studies could be geared towards hypothesis testing utilizing control groups, while others may use interview formats and a more phenomenological approach: both would complement the present study.

In addition to testing some of the correlations uncovered in the present study, the Adolescent Attitude Questionnaire could be further utilized as a basis of comparison to other populations. Comparison with other religiously based high schools may uncover differences in the impact of different denominations and their approach to religious education on its students. Comparison with parents, teachers,

and priests, may reveal interesting correlations between the attitudes of high school students and those who are in charge of their religious and moral education. Further comparisons with university students and junior high school students may reveal interesting changes due to development or the impact of changing educational milieus. Unfortunately, lacking identification of participants in the present study precludes a longitudinal exploration.

Problems Facing Religious Educators

According to our findings, church attendance correlates, more than other factors, with acceptance of conventional Catholic teachings. Those students who attend Mass regularly more nearly met the goals of Catholic religious education. Religious affiliation, alone, seems to have little or no impact on religious and moral attitudes, a conclusion which is supported by Bibby and Posterski (1985).

In his most recent book, Bibby (1987) reveals some pertinent statistics with respect to religious affiliation and religious commitment. Since the mid-1960s the percentage of Catholics attending Mass regularly in Canada dropped from 80 to almost 40. Yet, in spite of this dramatic drop in those who, in the words of the Canadian Conference of Catholic Bishops, miss "the centre and culmination of the

whole life of the Catholic community" (cited in Bibby, 1987, pp. 16, 17), the percentage of Canadians adhering to the Catholic persuasion is virtually unaffected. The same is true for the other major religious denominations in Canada: the great majority adhere to the faith of their parents causing religious affiliation to remain extremely stable.

The problem confronting Catholic educators seems to be that the majority of their students, while avowed Catholics, remain quite unaffected by their Catholic affiliation. Bibby (1987) explains this state-of-affairs in terms of a shift from commitment to consumption, where religious adherents now pick and choose what they want from their religion. This trend towards consumerism in religion is, according to Bibby, more pronounced among youth leading him to predict that "As the population ages, the consumption segment of the population can accordingly be expected to increase" (p. 234).

Like Berger, Bibby indicates that attempts either to recover old forms of religion or for religions to adapt to the trends of society are untenable. The tendency to recover the old causes a turning inward which, among other drawbacks, makes the traditionalists quite unable or reluctant to effect cultural change or to respond to positive social developments. Conversely, meeting "the new with the new",

as Bibby puts it, brings religious institutions "precariously close to letting culture dictate the content and the forms of faith" (pp. 252, 253). This latter approach merely reinforces the bottom line of present day reality: "Culture leads, religion follows" (Bibby, 1987, p. 233).

Berger's suggestion that religions examine their experiential roots and to openly explore other religions on the level of their truth claims provides a challenge to orthodoxy. This, in turn, would challenge that majority of adherents who follow their religion primarily because it is their inherited faith. While such an approach may well serve to deepen the faith and commitment of those who engage in it, the nominal allegiance which, up to now, has tied them quite securely to their religion, may also be threatened. As Berger has suggested, the "leap of faith" taken by a deeply probing Kierkegaard in 19th century Denmark is not nearly as likely to lead the spiritual seeker of the 20th century back to the faith of his parents. We are much more alive to the potentialities represented by other faiths and an earnest exploration of these possibilities could change the face of religion in America.

Bibby's recommendation with respect to the possibilities of religious affirmation beyond the offering of fragments to a consumer oriented following is to reintegrate what he calls the numinous, the self, and society "in the

manner historically insisted upon by religion" (p. 271). This reintegration would, he maintains, respond to three major consumer demands: the call for meaning, the development of human potential, and a sense of belonging to a community. There is a tendency for religions to either focus on the spiritual and neglect the social, or to focus on social issues and lose the evangelical. Both neglect the middle element, the self, which finds its expression in the secular sphere manifested as the "Me" generation. Says Bibby:

> Much of the problem to date is that religious groups have had considerable difficulty in putting these three emphases together. And when any one of the three dimensions is missing, the product loses much of its value (p. 267).

In a manner not unlike Berger, Bibby is calling for a renewal of religion as a way out of the current fragmentation. While he maintains that the reconnection of the numinous, the self and society is not beyond the realm of possibility, his inclusion of a quote by Rodney Booth of the United Church on the frontispiece of his book indicates that the task may lie beyond the possibility of the current fragmented religious context. Says Booth:

> Our world is desperate for another Luther. For someone who has the courage to read the signs of the time, and the wisdom to discern therein a new window through which to view and understand God's activity in the world today.

Perhaps, beyond this, what is needed is that enlightened re-

ligious teacher, referred to by Hague, who provides not only a divine perspective but who can convey his insights in "intellectually understandable, emotionally moving and intensely motivational" terms, and whose very life can provide an integrating metaphor for our age--a new paradigm of how religion and morality might be lived today.

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APPENDIX

Adolescent Attitude Questionnaire

Please answer the following honestly. Do not put any name on the paper as we want this questionnaire to be completely anonymous. Thank you for you cooperation.

Dr. W. Hague
R. Hague
University of Alberta

For each item mark one of the following on the answer sheet provided: a) strongly agree, b) agree, c) undecided d) disagree, e) strongly disagree.

1. There is life after death.
2. Homosexual behavior is morally wrong.
3. It is morally wrong to miss Mass on Sunday without a valid reason.
4. Every person needs to pray.
5. It is morally wrong for unmarried couples to live together.
6. It is morally wrong to have more material goods than we need.
7. It is morally wrong to hate someone of another race or nationality.
8. A single girl who is expecting a baby should go through with it and have the baby.
9. Whether or not to have an abortion should be a personal decision of the woman who is pregnant.
10. Abortion, even in the first 3 months, is murder.
11. It is wrong to take away the life of an unborn baby even if its birth is a danger to the health of its mother.
12. Stealing is sometimes morally right.
13. A good way of finding out whether you want to marry someone is to live with that person.
14. Teenagers, today, are too free with sexual activity.
15. If you love someone it is morally right to have sexual

intercourse with that person even though you are not married.

16. To make fun of another person is morally wrong.

17. Some minority groups deserve to be ridiculed.

18. Business people have a right to charge as high a price as their customers will pay.

19. Pregnant teenage girls should keep their babies.

20. When an unmarried couple become pregnant the father should help support the baby.

21. Our government has an obligation to see that justice is done even in foreign countries.

22. Practicing a religion makes you a better person.

23. Suicide is morally wrong.

24. It is morally right to commit suicide if life gets unbearable.

25. Using artificial birth control such as the pill to prevent the birth of a baby is always wrong.

26. To destroy or damage property is morally wrong.

27. Single person should be allowed to adopt children.

28. Homosexuality or lesbianism is unnatural.

29. Having an abortion during the first 3 months is no different than removing any other unwanted bodily tissue.

30. Smoking is morally wrong.

31. Taking drugs so you get "high" is morally wrong.

32. Getting drunk, even intentionally, is not a sin.

33. Religion has nothing to offer teenagers today.

34. Sharing material goods with the poor is a necessary part of being morally good.

35. War is morally wrong.

36. War, even nuclear war, is justified to protect ourselves.

37. Divorce is morally wrong.

38. If a married couple do not have a happy marriage they should get a divorce.

39. If a couple is unhappy in their marriage they should separate but not be allowed to marry someone else.

40. The Catholic Church is too strict about divorce.

41. Each person should decide for him (her) self what is right or wrong.

42. The Catholic religion through its leaders should decide what is morally right or wrong.

43. The Catholic church should impose punishments such as excommunication on people who disobey its moral laws.

44. If a person sins he (she) must go to confession for sins to be forgiven.

45. We owe our existence to God.

46. God became man as Jesus Christ.

47. Physically abusing another person is wrong.

48. A retarded baby should be allowed to die.

49. The parents of a severely handicapped child should have the right to decide if medical treatment should be given.

50. Elderly or sick person should be allowed to die without medical care if they wish.

51. Elderly or sick person should be allowed to commit suicide.

52. Anger is morally wrong.

53. Persons who commit morally wrong acts will go to hell.

54. There is no such thing as mortal sin.

55. To refuse to forgive other persons is morally wrong.

56. To be morally good, one has to believe in God.

57. Loving oneself is an important part of morality.

58. To obey one's parents is an essential part of good Christian living for teenagers.

59. To obey teacher, police and other authorities is an essential part of being a good Christian teenager.

60. Capital punishment should be the punishment for murder.

61. Teenagers today have too much freedom.

62. Teenager, today, do not take responsibility for their actions.

63. A Catholic has an obligation to follow the moral teachings of the church.

64. To believe in astrology is morally right.

65. Teenagers who engage in sexual intercourse have an obligation to use birth control to prevent unwanted pregnancies.

66. Prostitution is morally wrong.

67. Doing something for the lonely, the suffering, the weak is a necessary part of being good.

68. We have a moral responsibility to take care of the environment.

69. To destroy plants and animals needlessly is morally wrong.

70. It is morally better to remain celibate than to marry.

71. Violence and pornography on T.V. are harmful to people's morality.

72. The Bible tells us what is right and wrong.

73. Much of what the Bible tells us about what is right and wrong is not relevant for today.

74. The moral rules that were good for my parents don't apply today.

75. The moral laws of the Catholic Church still make sense today.

76. The buildup of weapons by nations is morally wrong.

77. Nuclear warfare is always immoral.

78. Science should not use genetic manipulation to interfere with the creation of human beings.

79. Cheating on exams is morally wrong.

80. Speeding is permissible as long as you don't get caught.
81. To tell lies is to be dishonest.
82. It is morally right to tell a lie to protect a friend.
83. Governments have a moral obligation to make sure that people have employment.
84. To have sexual intercourse with someone other than one's married partner is morally wrong.
85. What makes things right or wrong depends on what the majority are doing.
86. It is morally wrong to refuse to do my schoolwork as well as I can.
87. As long as both partners in a marriage agree about extra-marital sex, it is morally right.
88. Just because the majority of teenagers do something does not make it morally right.
89. Religion courses help us to learn what is morally right.
90. We should follow what the priest says about what is morally right.
91. God's law of morality is another way of saying we should love one another.
92. The healthy, happy growth of human beings depends on their living morally good lives.
93. We have a moral obligation to recognize the equality of women with men.
94. Moral laws come from God.
95. Moral laws are rules people have worked out for living in peace and harmony.
96. The good Catholic does not question what the Church teaches about morality.
97. We must follow the laws of God even though they seem unreasonable.
98. We have a moral obligation to share material goods with the needy.

99. Each person must follow his/her conscience in making moral decisions.

100. Sexual intercourse is an expression of a lasting relationship.

101. Shoplifting from large department stores is morally right.

102. We should cooperate with the police in keeping law and order.

The following apply to me personally. (Mark as indicated on the answer sheet.)

103. My gender is, a) male, b) female

104. My position in the family is, a) oldest, b) in the middle, c) youngest

105. My parents are, a) married, b) separated, c) divorced, d) widowed

106. I pray individually, a) yes, b) no

107. I go to Mass on Sundays, a) always, b) sometimes, c) never

108. I use street drugs, a) often, b) sometimes, c) never

109. I smoke, a) often, b) sometimes, c) never

110. I help someone in need (e.g., the lonely, elderly, sick) a) yes, b) no

111. I am living according to my conscience, a) always, b) most of the time, c) sometimes, d) only occasionally, e) never

112. I believe in God, a) yes, b) no

Please answer the following questions on this sheet. Do not put your name on it.

1. To be good means . . .

2. To sin means . . .

3. Teenagers, today, are having trouble with the following:

4. Which items on this questionnaire did you find confusing? Explain.